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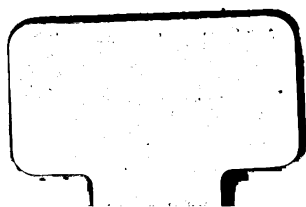
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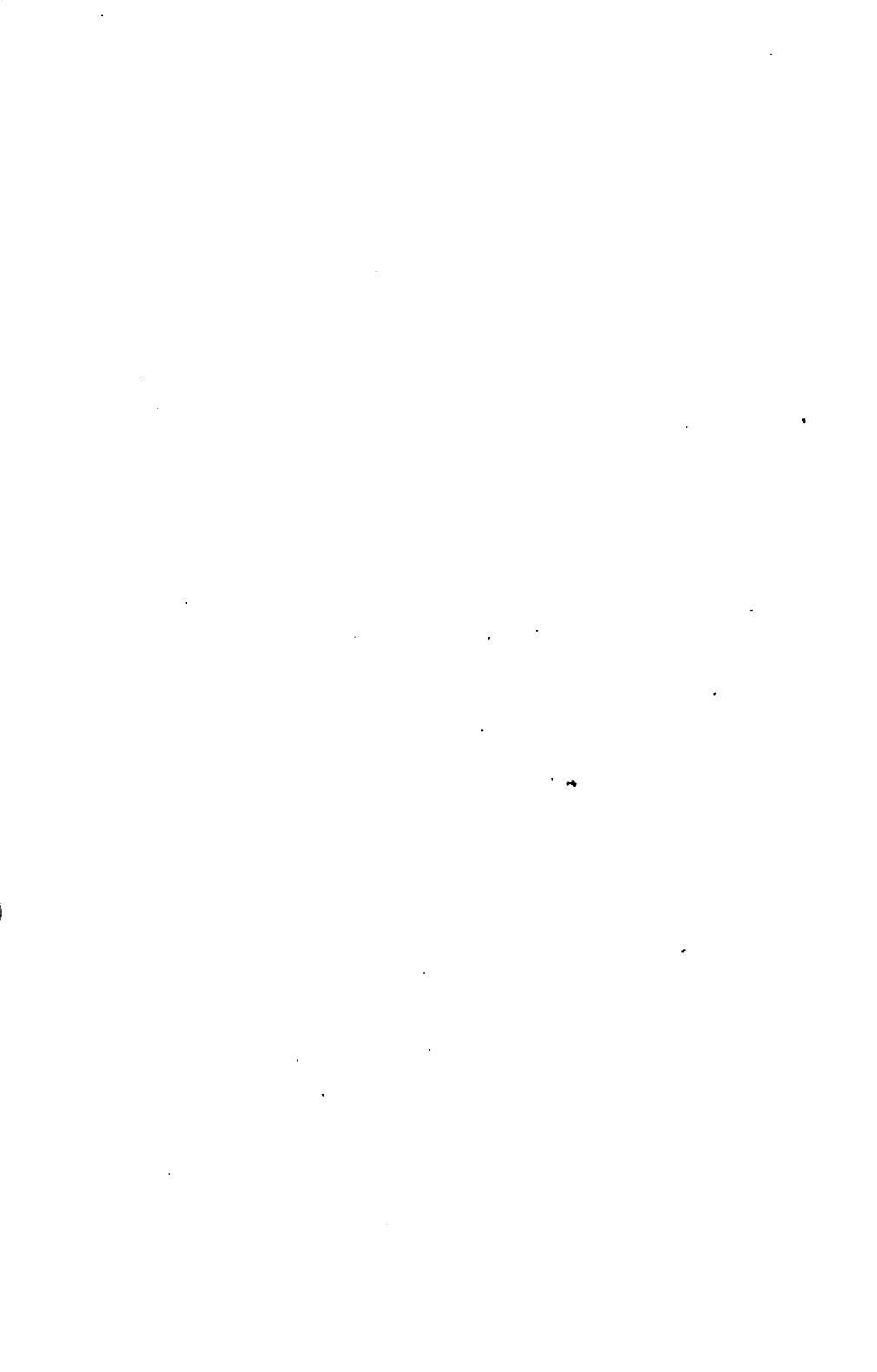
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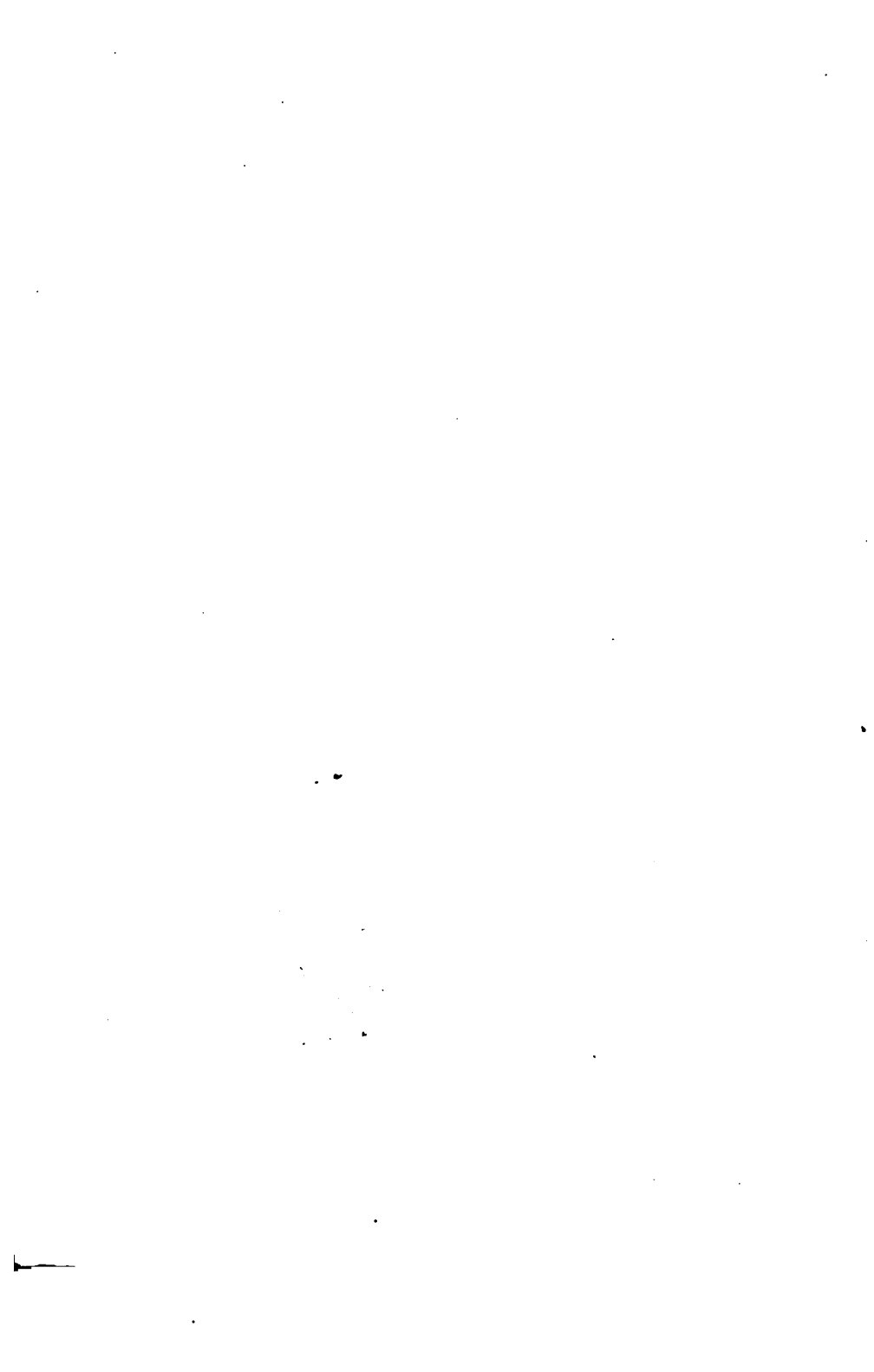
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INTRODUCTION  
TO  
HEBREW GRAMMAR,  
BY REV. A. M'CAUL, D.D.

47. 308.







# INTRODUCTION

TO

# HEBREW GRAMMAR;

FOR THE USE OF BEGINNERS.

COMPILED

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PROFESSOR OF HEBREW, KING'S COLLEGE, LONDON;  
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TO THE  
REV. JOHN RICHARDSON MAJOR, D.D.,  
HEAD MASTER OF KING'S COLLEGE SCHOOL,

THE FOLLOWING COMPENDIUM,

IS INSCRIBED,

WITH SINCERE ESTEEM AND RESPECT,

BY THE AUTHOR.



## ADVERTISEMENT.

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THE following compilation is strictly what it professes to be, "AN INTRODUCTION" to Hebrew Grammar. No language can be acquired by means of a compendium. But experience has taught me, that a large and comprehensive grammar may impede the progress of beginners, especially when the chief part of their time and strength is necessarily devoted to other subjects. For such the following pages may serve as a practical outline. The original intention was that it should not exceed two sheets. But having learned that the study of Hebrew was to be introduced into King's College School, it seemed necessary to add more complete tables. Mr. Duncan obligingly allowed me the use of the stereotype plates of the tables of verbs, reprinted from Gesenius' "Lehrgebaude," by the Rev. Dr. Lee. The larger Grammars recommended for the study of the advanced student are those of the Rev. Dr. Lee, Professor Ewald, and the late Dr. Gesenius.

A. M<sup>c</sup>C.

# INTRODUCTION

## TO

# HEBREW GRAMMAR.

### HEBREW LETTERS. CONSONANTS.

THE Hebrew alphabet consists of twenty-two letters, all consonants.

Figure.	Name.	Pronunciation.	Nu- merie value.	
א	Aleph	Spiritus lenis	1	§. 1. The six letters אבגדה (B'gadk'phath) are pronounced with or without an aspiration. The removal of the aspiration is marked by a point in the letter; this point is called Dagesh Lene; a point in ה is called Mappik, and shows that ה is sounded as a consonant.
ב and בּ	Beth	BH and (B)	2	
ג and גּ	Gimel	GH and (G)	3	
ד and דּ	Daleth	DH and (D)	4	
ה	He	H	5	
ו	Vau	V and W	6	§. 2. Five have a different form at the end of words, ך, ם, ן, ף, ץ, included in the memorial word כמנפחץ (kamnephetz).
ז	Zain	Z	7	
ח	Hheth	Hh	8	
ט	Teth	T	9	
י	Yod	Y	10	§. 3. As the Hebrews do not divide words at the end of the line, an empty space would sometimes remain. This is prevented by enlarging the letter, ם, ן, ם, ך, ף; memorial word, אהלתם (ahaltem).
כ, פ, ך	Kaph	KH and (K)	20	§. 4. The letters ם, ף, ץ, are called quiescent, because they sometimes lose all sound, except what they derive from the preceding vowel, like our W in <i>flow</i> , <i>throw</i> , &c.
ל	Lamed	L	30	
מ, ם	Mem	M	40	
נ, ן	Nun	N	50	
ס	Samech	S	60	
ע	Aiin	Soft GH	70	
פ, ף	Pe	PH and (P)	80	
צ, ץ	Tsade	TZ	90	
ק	Koph	Q	100	ם quiesces in Kametz, Tsere, Segol, sometimes in Hholem.
ר	Resh	R	200	ה at the end of words also.
שׁ	Sin	S	300	י in Hholem and Shurek.
שׂ	Shin	SH		י in Tsere and Hhirik
ת, תּ	Thau	TH and (T)	400	and Segol.

§. 5. The usual division of the consonants in reference to organ is:—

- a. Gutturals, א, ח, ע, ה, [Ahachagh].
- b. Labials, פ, ב, מ, ו, [Bumaph].
- c. Palatals, ק, ג, י, צ, [Gichag].
- d. Linguals, נ, ד, ל, ט, ר, [Datléneth].
- e. Dentals or Sibilants, ש, ז, ס, י, [Zastzash].

ר in some respects resembles the first class.

The Liquids are ל, נ, מ, ב.

The three ר, נ, ל, are intimately related.

§. 6. The Hebrews have signs (a) for five long or *perfect* vowels, i. e., which can be sounded without a consonant following; (b) five short or *imperfect* vowels, i. e., which cannot be sounded without a consonant following or a helping accent, and (c) four semi-vowels.

## VOWELS.

### LONG OR PERFECT.

	Name.	Sound.	Example.
1. A	קמץ Kametz	â in balm	בַּלְבָּל bāl.
2. E	צֶרֶה Tsere	a in bay	בַּי bay.
3. Ī	גֵּדִיל Great Hhirik	ee in lee	בֵּי bee.
4. O	וֹ or הֹלֶם Hholem	o in Rome	בֹּי boh.
5. U	שׁוּרֵק Shurek	oo in fool	בּוּ boo.

### SHORT OR IMPERFECT.

	Name.	Sound.	Example.
6. —	פָּתַח Pathach	a in bad	בַּל bal.
7. —	סֶגוֹל Segol	e in bed	בֶּל bel.
8. —	* לִיטְלֵית Little Hhirik	i in hit	בִּיל bil.
9. —	קָמֶץ חֲטָפוֹת Kametz Hhatuph	o in hot	בּוֹ bol.
10. —	* קִבּוּץ Kibbutz	u in pull	בּוּל bull.

N.B.—These vowels are properly divided into three classes, those belonging to the A sound, 1, 6, 7; those of the I sound, 3, 8, 2, 7; and those of the U sound, 4, 5, 9, 10.

### SEMI-VOWELS.

- i. Simple Sh'va וְ as בַּ the e in the French *second*, or German *Gnade*, as בְּלוֹ g'loo, בְּנוֹ b'no, שְׁמֵי sh'mee.
- ii. Compound Sh'va.

---

\* This may also be long.

2. Hhateph Pathach = very short A, as חָלוֹם Hhălôhm, עָשָׂה Ghăsóo, עָלָה Ghăláy.
3. Hhateph Segol = very short E, אֶמֶת Ėméth, אֶחָל Ėkhól, אֶהָי Ėhéé.
4. Hhateph Kametz = very short O, אֹנִי Ghönée, אֹלִי Hhölée, אֹי Róée.

§. 7. The syllables ending in a vowel are called simple, or open, syllables ; those ending in a consonant, *compound*, or *closed*, syllables.

*Examples according to the Vowels.*

KAMETZ.	TSERE.	GRT. HHIRIK.	HHOLEM.	SHUREK.
Pronoun.	Pronoun.	Pronoun.	Pronoun.	Pronoun.
בָּהּ bah	מֵי may	פֵּי pee	לֹה loh	לֹו loo
אֶה ahv	אִם aim	בֵּין been	אוֹר ohr	אוֹר oor
קָהּ kahm	בַּיֵּן bayn	גֵּיל geel	בוֹר bohr	גוֹר goor
יָהּ yahd	זַיֵּד zayd	שֵׁם seem	דּוֹב dôhv	הוֹה hoo

*Short Vowels.*

יָד yäd	פֶּן pen	בִּן bin	קֹדֶשׁ kôd shô	יָלַד yül-läd
קָל käl	בֵּל bel	מִן min	חֹכֶמָה hhôkh-máh	בֹּטֵל but-täl
עָם äm	אֶת eth	אִם im	אֶמְרוּ òm-rô	עָמַד ghum-mäd
בָּר bär	הֵן hen	צֵד tsid	בְּתִים bêt-tim	נֹגֶשׁ nug-gäsh
צָר tsär	מֵן men	עָם ghim	יָהּ yä-kôm	הֹגֶה hug-gäd

§. 8. Kametz and Kametz-Hhatuph are represented by the same sign = . To distinguish them accurately it is necessary to know whether this vowel has been derived from Hholem or Shurek. The general rule is,—

a. In a closed unaccented syllable, it is Kametz-Hhatuph, as in the examples in the fourth column, where are three cases, (i.) before a simple Sh'va, as קֹדֶשׁ ; (ii.) before a Dagesh-forte, as בְּתִים ; (iii.) in a final syllable without accent, as יָהּ .

b. In an open syllable, (i.) before Hhateph-Kametz, as פָּעַלֹו ; (ii.) before another Kametz-Hhatuph, as פָּעַלֹה ; (iii.) in two words, קוֹדֶשִׁים kô-da-shim and שְׂרָשִׁים shô-ra-shim, where it really stands for Hhateph Kametz, = .

§. 9. In the middle of a word, or in the first letter when the word is joined to the preceding, a point in a consonant is called Dagesh-forte, it doubles the letter, as קִיטֹיט kit-táył, מִזֶּה maz-zeh ; in the

latter case it is euphonic. If the letter in which Dagesh-forte occurs be one of the aspirates, it also takes away the aspiration, **כִּבְיַד** kib-bayd.

§. 10. Dagesh-lene occurs (1) at the beginning of words, unless the preceding word ends with a vowel and conjunctive accent; (2) in the middle of a word after a silent Sh'va, except in forms made from others where the aspirates had their aspiration, and in the suffixes, **אִי**, **קָם**, **קָן**.

### TONE.—MAKKEPH.

§. 11. In Hebrew, as in other languages, some one syllable is more strongly marked in enunciation, and is therefore said to have the tone, or to be the tone syllable. To mark it is necessary, as thereby words, apparently the same, are distinguished as to sense, as in the English words, *désert*, *desért*.

*a.* Monosyllables necessarily have the tone unless followed by an horizontal line, like hyphen, which takes it away, as **אֶל** el, **אֶתְ** eth, **בֶּן** ben. This line is Makkeph, which word signifies *connector*.

*b.* Words of more syllables than one generally have the tone on the last syllable. The place of the tone, however, may be changed by additions at the beginning or end of the word,—or, to prevent the tone syllables of two words coming together,—or, by the cadence at the end of a sentence, called the pause. Vowels losing the tone are shortened, or may even be entirely lost; as, **דָּוָר** da-vár, **דְּבָרִים** d'var-khém. Here the first vowel is lost, the second shortened, **יָקָם** ya-kaym, **וַיָּקָם** vai-yá-kēm, **קוֹדֶשׁ** kó-desh, **קוֹדֶשֶׁת** kōd-shée.\*

### ACCENTS.

§. 12. The place of the tone is generally marked by a sign, or accent. The signs used for this purpose, being so contrived as to show also the relation of one word to the other and to the sentence, are divided into distinctive and conjunctive accents, and are as follow :—

#### I. DISTINCTIVES (DOMINI).

*I. Imperatores*.—1. (־) Silluk, which occurs at the end of the verse. 2. (־) Athnahh, generally in the middle of a verse.  
\* 3. (־) Merka mahpachatum.

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\* A similar change of vowel sound, dependent on accent, may be observed in English, as the sound of *I* in *únit*, *unite*, *úinity*; *confide*, *cónfidant*: of *A* in *relâte*, *rélativ*; *cápacious*, *cápable*, &c., &c.

II. *Reges*.—4. (𐎓𐎌) Segolta. 5. (𐎒𐎗𐎍) Zakeph katohn. 6. (𐎒𐎗𐎍𐎌) Zakeph gadohl. 7. (𐎒𐎗𐎍𐎌𐎗𐎍) Tiphcha.

III. *Duces*.—8. (𐤀) R'via. 9. (𐤁) Zarka. 10. (𐤂) Pashta. 11. (𐤃) Yethiv. 12. (𐤄) T'vir. 13. (𐤅) Double Merka. \*14. (𐤆) R'via with Geresh. 15. (𐤇) Shalsheleth. \*16. (𐤈) Tiphcha initiale.

IV. *Comites*.—17. (<sup>v</sup>) Pázēr. 18. (<sup>oo</sup>) Karne-pharáh. 19. (<sup>o</sup>) Great T'lisha. 20. (<sup>t</sup>) Geresch. 21. (<sup>u</sup>) Double Geresch. 22. (<sup>l</sup>) P'sik.

## II. CONJUNCTIVES (SERVI).

23. (⌊) Merca. 24. (⌋) Munach. 25. (⌋) Mahpach. 26. (⌋) Kadma. 27. (⌋) Darga. 28. (⌋) Yerach. 29. (⌋) T'lisha minus. \*30. (⌋) Tiphcha. \*31. (⌋) Merca Zarkatum. \*32. (⌋) Mahpach Zarkatum.

\* Those marked with an asterisk occur in the poetic books, Job, Proverbs, and Psalms. When a word has a compound accent, or two different accents, the last of the two points out the tone syllable. If the accents be both the same, the first stands over the place of the tone.

The accents 4, 9, 10, 29, are called postpositive, as being placed on the last letter of the word ; and 16, 19, 29, prepositive, as placed with the first letter, and cannot, therefore, be consulted as to the place of the tone, which must then be ascertained by the general rules and use.

The division into Imperatores, Reges, &c., is to show the relative degree of power which each class possesses, and may be compared to that of our full stop, colon, semi-colon, and comma.

§. 13. Besides these accents, a perpendicular stroke on the left of a vowel, called *Metheg* (bridle), is also used as an auxiliary. It stands, (1) after a long vowel next before a tone-syllable, as תַּלְדִּי *tay-l'dē*; (2) on the second syllable before the tone, even though the vowel is short, as בּוֹתַיִם *bot-tay-khem*; (3) after every vowel which is immediately followed by a composite *Sh'va*. In all these cases it marks the division of syllables.

## READING LESSON.

**JOSH. xv. 21—36.**

21. תְּבַצֵּל וְיָגֵד : 22. וְהִנֵּה וְדִמּוּנָה וְעִדְדָה : 23. וְהָדַשׁ  
וְחָצֹר וְיִתְּנֶנּוּ : 24. זֶה וְשֵׁלֶם וְבַעֲלֹת : 25. וְחָצֹר וְסִדְמָה וְהָרִיזוֹת

הַצֵּרוֹן תִּימָה הַצֵּרוֹר : 26 אִמָּם וְשִׁמְעַ וּמִלְכָּה : 27 וְחֶצֶר בְּגָד  
 וְחֶשְׁמוֹן וּבֵית קָלָט : 28 וְחֶצֶר שׁוֹעֵל וּבְמֶר שֹׁבַע וּבְזוּזֹתָהּ :  
 29 בְּעֵלָה וְעֵינִים וְעָצָם : 30 וְאֶלְהוֹלֵד וּבְסִיל וְחֶרְמָה : 31 וְצִקְלָב  
 וּמִדְמָנָה וּסְסִמָּה : 32 וּלְבָאוֹת וְשִׁלְחִים וְעִזּוֹ וְרִמְיוֹן כָּל-עֲרֵבִים  
 עֲשָׂרִים וְחֹשֶׁעַ וְחֶצְרִיקוֹ : 33 בְּשִׁמְלָה אֲשֶׁתְּאֵל וְצִרְעָה וְאֲשָׁנָה :  
 34 וְנִזְרוֹ וְעִזּוֹ בָּלִים תִּפְסִיחַ וְחֶעֱיָנָם : 35 יִרְמִיָּה וְעִדְלָם שׁוֹלָח  
 וְעֹקֶה : 36 וְשִׁעְרִים וְעִדְיָתִים וְהַגִּדָּה וּבְהִלָּתִים עֲרִים אֲרִבַּע עֶשְׂרֵה  
 וְחֶצְרִיקוֹ :

### PRONUNCIATION.

21. Kav-ts'áyl va-gháy-d'r v'ya-góor. 22. V'kee-náh v'dee-mo-  
 náh v'ghad-gha-dáh. 23. V'ké-d'sh v'hha-tsóhr v'yith-nán. 24.  
 Zeeph va-té-l'm oo-v'gha-lóth. 25. V'hha-tsóhr Hhă-dat-táh oo-  
 k'ree-yóhth Hhets-róhn hee Hha-tsóhr. 26. Āmam oo-sh'mágh oo-  
 mo-la-dáh. 27. Va-hhătsár, gaddáh, v'hhesh-mohn oo-váyth páh-l't.  
 28. Va-hhătsár shoo-ghál oo-v'air shé-văgh oo-viz-yo-th'yáh. 29. Ba-  
 gháláh v'ghee-yéem va-ghá-ts'm. 30. V'el-to-lád oo-kh'seel v'hhor-  
 máh. 31. V'tsik-lág oo-mad-man-náh v'san-san-náh. 32. Oo-l'va-  
 óhth v'shil-hhéem v'ghá-y'n v'rim-móhn kōl-gha-réem ghes-réem  
 va-tháy-sh'gh v'hhats-ray-hén. 33. Bash-sh'phay-láh esh-ta-óhl  
 v'tsor-gháh v'ashnáh. 34. Vza-nó'ch v'ghayn gan-néem tap-pó'ch  
 v'ha-ghay-nám. 35. Yar-móoth va-ghădullám so-khoh va-ghazay-  
 káh. 36. V'sha-ghără-im v'a-ghă-dee-thá-im v'hag-g'day-ráh oo-  
 g'day-ro-tháh-im gha-réem ar-bah-ghes-ráy v'hhats-ray-hén.

### PERSONAL PRONOUN.

§. 14. The Personal Pronouns are—

	SINGULAR.		PLURAL.
1. Comm.	אֲנִי in pause אֲנִי or אֲנִי אֲנִי	אֲנִי אֲנִי	אֲנִי אֲנִי
2. Masc.	אַתָּה אַתָּה	אַתָּם	
Fem.	אַתָּה	אַתָּן	אַתָּנָה
3. Masc.	הוּא	הֵם	הֵמָּה
Fem.	הִיא	הֵן	הֵמָּה

The Genitives and Accusatives are made by adding fragments of these to the words that govern them, as will be seen in the verbs and

nouns. The Dative and Ablative by adding similar particles to the prepositions.

# THE VERBS.

§. 15. Though the verbs are not the roots, and least of all in their trilateral form, yet there is a convenience in treating them first. The two ground-forms of the verb are the 3d pers. masc. sing. of the Preterite and the Infinitive construct. The former, called the root, and now in imitation of the German, the stemword, usually consists of three consonants קטל, with an euphonic Kametz belonging to the first stem letter, and a toned vowel, A, E, or O, to the second, thus, קָטַל, *he kept*, קָטַר, *he was heavy*, קָטַן, *he was little*. The A usually belongs to transitive, the E and O to intransitive verbs. From this stem, the 3d pers. fem., and the other persons sing. and plural are formed by appending fragments of the personal pronoun, thus—

3 m.	קָטַל		pl.	
f.	קָטְלָה		com.	וְ
2 m.	קָטַלְתָּ after a vowel	תָּ	קָטַם after a vowel	תָּ
f.	קָטַלְתְּ	תְּ	קָטַנְתְּ	תְּ
1 com.	קָטַלְתִּי	תִּי	קָטַנְתִּי	תִּי

§. 16. The second ground-form is the Masculine form of the Infinitive construct קָטַל, from which are formed the Future and the Imperative, the former by prefixing certain fragments of the personal pronoun, and in the 2d and 3d pers. fem. appending a feminine termination, thus—

SINGULAR 3 pers. m.				{or as two sh'vas cannot occur at the beginning of a word}			
	3	f.	—	תָּ	קָטַל	וְ	תָּ
	2	m.	—	תָּ	קָטַלְתָּ	וְ	תָּ
	1	m.	—	תָּ	קָטַלְתִּי	וְ	תָּ
PLURAL	3	m.	וְ—	וְ	קָטַלְתֶּם	וְ	וְ
	3	f.	וְ—	וְ	קָטַלְתֶּנּוּ	וְ	וְ
	2	m.	וְ—	וְ	קָטַלְתֶּם	וְ	וְ
	2	f.	וְ—	וְ	קָטַלְתֶּנּוּ	וְ	וְ
	1	com.	—	וְ	קָטַלְתֶּם	וְ	וְ



N.B.—The Intransitive Verbs make the Future with Pathach instead of Hholem, e. g., יִקְרֶה, יִקְרֶחַ.

For the forms of Imperative, see the Paradigms.

§. 17. Besides the masculine, the Infinitive has also feminine forms, קְטֹלָה, קְטֹלָה, קְטֹלָה; and an absolute form קְטֹל.

### CONJUGATIONS OR SPECIES.

§. 18. From the original stemwords are derived, by certain modifications, other verbs with a corresponding modification of the signification, generally called conjugations, מְיָנִינִים. The most usual are, including the original verb—

ACTIVE.	PASSIVE.	SIGNIFICATION OF THE ACTIVE.
1. Kal קָטַל	(wanting, except the Participle קָטֹל).	Either Transitive or Intransitive, <i>He killed.</i>
2. Niphal נִקְטַל	(wanting, except perhaps in one verb נִמָּל).	Originally Reflective, now generally Passive, <i>He was killed.</i>
3. Piél קָטַל	Pual קָטַל	Implies intensity, habit, and cause, <i>He killed habitually.</i>
4. Hiphil הִקְטִיל	Hophal הִקְטַל	Is causative, <i>He caused to kill.</i>
5. Hithpael הִתְקַטַּל	Hothpael הִתְקַטַּל	Reflective, <i>He killed himself.</i>

§. 19. The word *Kal* signifies *light*, i. e., without any change or addition. The other names are derived from the verb קָטַל, formerly used in the Paradigms, of which the conjugations were, קָטַל, נִקְטַל, קָטַל, הִקְטִיל, הִתְקַטַּל. From this same verb the first Radical or stem-letter of verbs is designated by ק, the second by ט, and the third by ל; thus a verb whose first consonant is ק, is called קָטַל Peh, Yod; one whose second consonant is ט, is called קָטַל Ghain, Vau; one whose third consonant is ל, is called קָטַל Lamed, He. When the second and third consonants are alike the verb is called קָטַל; by some קָטַל.

§. 20. Besides the usual conjugations there are others used less frequent in Hebrew.

I. Those connected with Piel; as Poel קוּטַל, Passive קוּטַל, Reflect. הִרְקוּטַל. Second, Pilel קִטַּל; Passive קִטַּל, Reflect. הִקִּטַּל. Third, Pealal קִטַּל. Fourth, Pilpel קִטַּל. Fifth Peopel קִטַּל.

II. Connected with Hiphil; First, Tiphel הִתְקַטַּל. Second, Shaktel שִׁתְקַטַּל.

§. 21. When one, or more, of the stem-letters is a Guttural, some variety arises in the punctuation; when the weak letters י, ו, ח, נ, are found amongst the stem-letters, still greater apparent anomalies arise, as may be seen from the following Paradigms.

§. 22. It is to be noticed that the Gutturals, when a moveable Sh'va is required, take the compound Sh'va; and further, that, as the place of the tone is changed, the vowels are changed, if not immutable.

§. 23. The immutable vowels are—

1. Those quiescing in their homogeneous vowel-letters, as נָ, in רָאָה; יִ, in יִקְבֹּל; וִ, in קוֹל.

2. Those belonging to an homogeneous quiescent letter, which has fallen away, as קָ instead of נָקָה, &c.

3. Short vowels before Dagesh-forte, as קָטַל, קָטַל.

§. 24. The old designation for the two tenses occurring in Hebrew was Preterite and Future. Dr. Lee calls the second the Present, as in the following Paradigms. Professors Ewald and Fürst consider the second as an Imperfect.

*Paradigm of Verbs in KAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 4
<b>PRÆTER.</b>						
Sing. 3 m.	הָמַל	עָמַד	זָעָה	שָׁמַע	נָגַשׁ	קָבַ
3 f.	הָמַלְחָה	עָמַדְחָה	זָעָהָה	שָׁמַעְחָה	נָגַשְׁחָה	קָבַחָה
2 m.	הָמַלְתָּ	עָמַדְתָּ	זָעָהְתָּ	שָׁמַעְתָּ	נָגַשְׁתָּ	קָבַחְתָּ
2 f.	הָמַלְתְּ	עָמַדְתְּ	זָעָהְתְּ	שָׁמַעְתְּ	נָגַשְׁתְּ	קָבַחְתְּ
1 com.	הָמַלְתִּי	עָמַדְתִּי	זָעָהְתִּי	שָׁמַעְתִּי	נָגַשְׁתִּי	קָבַחְתִּי
Plur. 3 com.	הָמַלְוּ	עָמַדוּ	זָעָהוּ	שָׁמַעוּ	נָגַשְׁוּ	קָבַחוּ
2 m.	הָמַלְתֶּם	עָמַדְתֶּם	זָעָהְתֶּם	שָׁמַעְתֶּם	נָגַשְׁתֶּם	קָבַחְתֶּם
2 f.	הָמַלְתֶּן	עָמַדְתֶּן	זָעָהְתֶּן	שָׁמַעְתֶּן	נָגַשְׁתֶּן	קָבַחְתֶּן
1 com.	הָמַלְנוּ	עָמַדְנוּ	זָעָהְנוּ	שָׁמַעְנוּ	נָגַשְׁנוּ	קָבַחְנוּ
<b>INF. abs.</b>	הָמֹל	עָמֹד	זָעֹה	שָׁמֹעַ	נָגֹשׁ	קָבֹב
<b>INF. const.</b>	הָמֵל	עָמֵד	זָעָה	שָׁמַעַ	נָגַשְׁתָּ	קָבַ
<b>IMPERATIVE.</b>						
Sing. m.	הָמֵל	עָמֵד	זָעָה	שָׁמַעַ	נָגַשׁ	קָבַ
f.	הָמֵלִי	עָמֵדִי	זָעָהִי	שָׁמַעִי	נָגַשִׁי	קָבִי
Plur. m.	הָמֵלוּ	עָמֵדוּ	זָעָהוּ	שָׁמַעוּ	נָגַשְׁוּ	קָבַחוּ
f.	הָמֵלְנָה	עָמֵדְנָה	זָעָהְנָה	שָׁמַעְנָה	נָגַשְׁנָה	קָבַחְנָה
<b>PRESENT.</b>						
Sing. 3 m.	יִהְיֶה	יִעֲמֹד	יִזְעַק	יִשְׁמַע	יִנָּגֵשׁ	יִקָּבֵב
3 f.	יִהְיֶהָ	יִעֲמֹדְחָה	יִזְעַקְחָה	יִשְׁמַעְחָה	יִנָּגֶשׁ	יִקָּבֶב
2 m.	יִהְיֶהְתָּ	יִעֲמֹדְתָּ	יִזְעַקְתָּ	יִשְׁמַעְתָּ	יִנָּגֶשְׁתָּ	יִקָּבֶחְתָּ
2 f.	יִהְיֶהְתְּ	יִעֲמֹדְתְּ	יִזְעַקְתְּ	יִשְׁמַעְתְּ	יִנָּגֶשְׁתְּ	יִקָּבֶחְתְּ
1 com.	יִהְיֶהְתִּי	יִעֲמֹדְתִי	יִזְעַקְתִי	יִשְׁמַעְתִי	יִנָּגֶשְׁתִי	יִקָּבֶחְתִי
Plur. 3 m.	יִהְיֶהוּ	יִעֲמֹדוּ	יִזְעַקוּ	יִשְׁמַעוּ	יִנָּגֶשְׁוּ	יִקָּבֶחוּ
3 f.	יִהְיֶהְנָה	יִעֲמֹדְנָה	יִזְעַקְנָה	יִשְׁמַעְנָה	יִנָּגֶשְׁנָה	יִקָּבֶחְנָה
2 m.	יִהְיֶהְתֶּם	יִעֲמֹדְתֶּם	יִזְעַקְתֶּם	יִשְׁמַעְתֶּם	יִנָּגֶשְׁתֶּם	יִקָּבֶחְתֶּם
2 f.	יִהְיֶהְתֶּן	יִעֲמֹדְתֶּן	יִזְעַקְתֶּן	יִשְׁמַעְתֶּן	יִנָּגֶשְׁתֶּן	יִקָּבֶחְתֶּן
1 com.	יִהְיֶהְנִי	יִעֲמֹדְנִי	יִזְעַקְנִי	יִשְׁמַעְנִי	יִנָּגֶשְׁנִי	יִקָּבֶחְנִי
<b>PRÆS. apoc.</b>	יִהְיֶהְלֵךְ	יִעֲמֹדְלֵךְ	—	—	—	—
<b>PART. act.</b>	הָמֵל	עָמֵד	זָעָה	שָׁמַעַ	נָגַשׁ	קָבַ
pass.	הָמוּל	עָמוּד	זָעִי	שָׁמוּעַ	נָגִישׁ	קָבִי



*Paradigm of Verbs in NIPHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 4
<b>PRETER.</b>						
Sing. 3 m.	נִהְלַל	נִהְלַד	נִזְעַק	נִשְׁמַע	נִבְּשׂ	נִסָּב
3 f.	נִהְלְחָה	נִהְלְדָה	נִזְעְקָה	נִשְׁמְעָה	נִבְּשָׁה	נִסָּבָה
2 m.	נִהְלַלְתָּ	נִהְלַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבְּשָׁתָּ	נִסָּבְתָּ
2 f.	נִהְלַלְתְּ	נִהְלַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבְּשָׁתְּ	נִסָּבְתְּ
1 com.	נִהְלַלְתִּי	נִהְלַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבְּשָׁתִי	נִסָּבְתִּי
Plur. 3 com.	נִהְלְלוּ	נִהְלְדוּ	נִזְעְקוּ	נִשְׁמְעוּ	נִבְּשׁוּ	נִסָּבוּ
2 m.	נִהְלַלְתֶּם	נִהְלַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבְּשָׁתֶם	נִסָּבְתֶּם
2 f.	נִהְלַלְתֶּן	נִהְלַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבְּשָׁתֶן	נִסָּבְתֶּן
1 com.	נִהְלַלְנוּ	נִהְלַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבְּשָׁנוּ	נִסָּבְנוּ
<b>INFINITIVE.</b>	הִהְלֵל	הִהְלִיד	הִזְעִק	הִשְׁמַע	הִבְּשׂ	הִסָּב
<b>IMPERATIVE.</b>						
Sing. m.	הִהְלֵל	הִהְלִיד	הִזְעֵק	הִשְׁמַע	הִבְּשׂ	הִסָּב
f.	הִהְלִילִי	הִהְלִידִי	הִזְעִקִי	הִשְׁמְעִי	הִבְּשִׁי	הִסָּבִי
Plur. m.	הִהְלִילוּ	הִהְלִידוּ	הִזְעִקוּ	הִשְׁמְעוּ	הִבְּשׁוּ	הִסָּבוּ
f.	הִהְלִילְנָה	הִהְלִידְנָה	הִזְעִקְנָה	הִשְׁמְעִנָה	הִבְּשִׁנָה	הִסָּבִינָה
<b>PRESENT.</b>						
Sing. 3 m.	יִהְלַל	יִהְלַד	יִזְעַק	יִשְׁמַע	יִבְּשׂ	יִסָּב
3 f.	יִהְלְלָה	יִהְלְדָה	יִזְעְקָה	יִשְׁמְעָה	יִבְּשָׁה	יִסָּבָה
2 m.	יִהְלַלְתָּ	יִהְלַדְתָּ	יִזְעַקְתָּ	יִשְׁמַעְתָּ	יִבְּשָׁתָּ	יִסָּבְתָּ
2 f.	יִהְלַלְתְּ	יִהְלַדְתְּ	יִזְעַקְתְּ	יִשְׁמַעְתְּ	יִבְּשָׁתְּ	יִסָּבְתְּ
1 com.	יִהְלַלְתִּי	יִהְלַדְתִּי	יִזְעַקְתִּי	יִשְׁמַעְתִּי	יִבְּשָׁתִי	יִסָּבְתִּי
Plur. 3 m.	יִהְלְלוּ	יִהְלְדוּ	יִזְעְקוּ	יִשְׁמְעוּ	יִבְּשׁוּ	יִסָּבוּ
3 f.	יִהְלְלִנָּה	יִהְלְדִנָּה	יִזְעִקִנָּה	יִשְׁמְעִנָּה	יִבְּשִׁנָּה	יִסָּבִינָּה
2 m.	יִהְלַלְתֶּם	יִהְלַדְתֶּם	יִזְעַקְתֶּם	יִשְׁמַעְתֶּם	יִבְּשָׁתֶם	יִסָּבְתֶּם
2 f.	יִהְלַלְתֶּן	יִהְלַדְתֶּן	יִזְעַקְתֶּן	יִשְׁמַעְתֶּן	יִבְּשָׁתֶן	יִסָּבְתֶּן
1 com.	יִהְלַלְנוּ	יִהְלַדְנוּ	יִזְעַקְנוּ	יִשְׁמַעְנוּ	יִבְּשָׁנוּ	יִסָּבְנוּ
<b>Pres. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE.</b>	נִהְלֵל	נִהְלִיד	נִזְעֵק	נִשְׁמַע	נִבְּשׂ	נִסָּב

*Paradigm of Verbs in NIPHAAL.*

Verb. init.	Verb. init.	Verb. med.	Verb. med.	Verb. final.	Verb. final.
נִתְּכַל	נִשְׁכַּח	נִקְוָם	נִבְּזוּ	נִמְצָא	נִגְלָח
like first lett. gutt.	נִשְׁכַּח	נִקְוָמָה	נִקְוָם like	נִמְצָאָה	נִגְלָחָה
	נִשְׁכַּחְתָּ	נִקְוָמוֹתָ		נִמְצָאָתָ	נִגְלָחִיתָ
	נִשְׁכַּחְתָּ	נִקְוָמוֹתָ		נִמְצָאָתָ	נִגְלָחִיתָ
	נִשְׁכַּחְתִּי	נִקְוָמוֹתִי		נִמְצָאָתִי	נִגְלָחִיתִי
	נִשְׁכַּחְוּ	נִקְוָמוּ		נִמְצָאוּ	נִגְלָחוּ
	נִשְׁכַּחְתֶּם	נִקְוָמוֹתֶם		נִמְצָאתֶם	נִגְלָחֶתֶם
	נִשְׁכַּחְכוּ	נִקְוָמוּהוּ		נִמְצָאוּהוּ	נִגְלָחוּהוּ
	נִשְׁכַּחְכוּ	נִקְוָמוּהוּ		נִמְצָאוּהוּ	נִגְלָחוּהוּ
הִתְּכַל	הִנְשָׁח	הִקְוָם	הִבְּזוּ	הִמְצָא	הִגְלָח
הִתְּכַל &c.	הִנְשָׁח	הִקְוָם	הִבְּזוּ	הִמְצָא	הִגְלָח
	הִנְשָׁחִי	הִקְוָמִי	הִקְוָם like	הִמְצָאִי	הִגְלָחִי
	הִנְשָׁחִי	הִקְוָמוֹ		הִמְצָאִי	הִגְלָחוּ
	הִנְשָׁחִי	הִקְוָמָה		הִמְצָאָה	הִגְלָחָה
יִתְּכַל as יִתְּכַח	יִנְשָׁח	יִקְוָם	יִבְּזוּ	יִמְצָא	יִגְלָח
	יִנְשָׁח	יִקְוָם	יִקְוָם like the last	יִמְצָאָה	יִגְלָחָה
	יִנְשָׁח	יִקְוָם		יִמְצָאָה	יִגְלָחָה
	יִנְשָׁחִי	יִקְוָמִי		יִמְצָאִי	יִגְלָחִי
	יִנְשָׁחִי	יִקְוָם		יִמְצָאִי	יִגְלָחִי
	יִנְשָׁחוּ	יִקְוָמוּ		יִמְצָאוּ	יִגְלָחוּ
	יִנְשָׁחֶם	יִקְוָמוֹתָם		יִמְצָאוּהוּ	יִגְלָחוּהוּ
	יִנְשָׁחוּ	יִקְוָמוּ		יִמְצָאוּהוּ	יִגְלָחוּהוּ
	יִנְשָׁחֶם	יִקְוָמוֹתָם		יִמְצָאוּהוּ	יִגְלָחוּהוּ
	יִנְשָׁחוּ	יִקְוָמוּ		יִמְצָאוּהוּ	יִגְלָחוּהוּ
	יִנְשָׁחוּ	יִקְוָמוּ		יִמְצָאוּהוּ	יִגְלָחוּהוּ
—	—	—	—	—	יִגְלָח
נִתְּכַל	נִשְׁכַּח	נִקְוָם	נִבְּזוּ	נִמְצָא	נִגְלָח

*Paradigm of Verbs in PIHEL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
<b>PRETER.</b>						
Sing. 3 m.	הָשִׁיל	עָשָׂה	הִקְדִּיחַ	שָׁמַע	נָגַשׁ	סִוְבַּב
2 f.	הָשִׁילָה		הִקְדִּיחָהּ	שָׁמְעָהּ		סִוְבַּבָּהּ
2 m.	הָשִׁילְתָּ	regular.	הִקְדִּיחְתָּ	שָׁמַעְתָּ	regular.	סִוְבַּבְתָּ
2 f.	הָשִׁילְתָּי		הִקְדִּיחְתָּי	שָׁמַעְתָּי		סִוְבַּבְתָּי
1 com.	הָשִׁילְתִּי		הִקְדִּיחְתִּי	שָׁמַעְתִּי		סִוְבַּבְתִּי
Plur. 3 com.	הָשִׁילוּ		הִקְדִּיחוּ	שָׁמְעוּ		סִוְבַּבוּ
2 m.	הָשִׁילְתֶּם		הִקְדִּיחְתֶּם	שָׁמַעְתֶּם		סִוְבַּבְתֶּם
2 f.	הָשִׁילְתֶּן		הִקְדִּיחְתֶּן	שָׁמַעְתֶּן		סִוְבַּבְתֶּן
1 com.	הָשִׁילְנוּ		הִקְדִּיחְנוּ	שָׁמַעְנוּ		סִוְבַּבְנוּ
<b>INFINITIVE.</b>	הָשִׁיל	עָשֶׂה	הִקְדִּיחַ	שָׁמַע	נָגַשׁ	סִוְבַּב
<b>IMPERATIVE.</b>						
Sing. m.	הָשִׁיל	עָשֶׂה	הִקְדִּיחַ	שָׁמַע	נָגַשׁ	סִוְבַּב
f.	הָשִׁילִי	reg.	הִקְדִּיחִי	שָׁמְעִי	&c.	סִוְבַּבִּי
Plur. m.	הָשִׁילוּ		הִקְדִּיחוּ	שָׁמְעוּ		סִוְבַּבוּ
f.	הָשִׁילְנָה		הִקְדִּיחְנָה	שָׁמַעְנָה		סִוְבַּבְנָה
<b>PRESENT.</b>						
Sing. 3 m.	יִשְׁלֵל	יַעֲשֶׂה	יִקְדִּיחַ	יִשְׁמַע	יִנָּגֵשׁ	יִסְוִבֵּב
3 f.	תִּשְׁלֵל		תִּקְדִּיחַ	תִּשְׁמַע	&c.	תִּסְוִבֵּב
2 m.	תִּשְׁלֵל		תִּקְדִּיחַ	תִּשְׁמַע		תִּסְוִבֵּב
2 f.	תִּשְׁלֵלִי	regular.	תִּקְדִּיחִי	תִּשְׁמְעִי		תִּסְוִבֵּבִי
1 com.	תִּשְׁלֵלְתִּי		תִּקְדִּיחְתִּי	תִּשְׁמַעְתִּי		תִּסְוִבֵּבְתִּי
Plur. 3 m.	יִשְׁלִלוּ		יִקְדִּיחוּ	יִשְׁמְעוּ		יִסְוִבְבוּ
3 f.	תִּשְׁלִלְנָה		תִּקְדִּיחְנָה	תִּשְׁמַעְנָה		תִּסְוִבְבְּנָה
2 m.	תִּשְׁלִלוּ		תִּקְדִּיחוּ	תִּשְׁמְעוּ		תִּסְוִבְבוּ
2 f.	תִּשְׁלִלְנָה		תִּקְדִּיחְנָה	תִּשְׁמַעְנָה		תִּסְוִבְבְּנָה
1 com.	נִשְׁלֵל		נִקְדִּיחַ	נִשְׁמַע		נִסְוִבֵּב
<b>Pres. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE.</b>	מִשְׁלֵל	מַעֲשֶׂה	מִקְדִּיחַ	מִשְׁמַע	מִנָּגֵשׁ	מִסְוִבֵּב





*Paradigm of Verbs in PUHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד.
<b>PRETER.</b>						
Sing. 3 m.	הָפִיל	עָפַד	פִּלְהוּ	שָׁפַע	נָגַשׁ	סִוְבַּב
3 f.	הָפִילָה		פִּלְהָה	שָׁפַעָה		סִוְבַּבָּה
2 m.	הָפַלְתָּ	regular.	פִּלְכָהּ	שָׁפַעְתָּ	regular.	סִוְבַּבְתָּ
2 f.	הָפַלְתְּ		פִּלְכֶּהּ	שָׁפַעְתְּ		סִוְבַּבְתְּ
1 com.	הָפַלְתִּי		פִּלְכֵּהּ	שָׁפַעְתִּי		סִוְבַּבְתִּי
Plur. 3 com.	הָפִילוּ		פִּלְכוּ	שָׁפַעוּ		סִוְבַּבוּ
2 m.	הָפַלְתֶּם		פִּלְכֶם	שָׁפַעְתֶּם		סִוְבַּבְתֶּם
2 f.	הָפַלְתֶּן		פִּלְכֶּן	שָׁפַעְתֶּן		סִוְבַּבְתֶּן
1 com.	הָפַלְנוּ		פִּלְכֵנוּ	שָׁפַעְנוּ		סִוְבַּבְנוּ
<b>INFINITIVE.</b>	הָפִיל	עָפַד	פִּלְהוּ	שָׁפַע	נָגַשׁ	סִוְבַּב
<b>IMPERATIVE.</b>	None.					
Sing. m.						
f.						
Plur. m.						
f.						
<b>PRESENT.</b>						
Sing. 3 m.	יִהְיֶה	יִעֲפֹד	יִפְלֹה	יִשָּׁפַע	יִנָּגֵשׁ	יִסֻּבֵּב
3 f.	יִהְיֶהָ		יִפְלֹהָ	יִשָּׁפַעָה		יִסֻּבֵּבָה
2 m.	יִהְיֶהְלָה	&c.	יִפְלֹהָהּ	יִשָּׁפַעָהּ	&c.	יִסֻּבֵּבָהּ
2 f.	יִהְיֶהְלֶהּ		יִפְלֹהֶהּ	יִשָּׁפַעֶהּ		יִסֻּבֵּבֶהּ
1 com.	יִהְיֶהְלֵהּ		יִפְלֹהֵהּ	יִשָּׁפַעֵהּ		יִסֻּבֵּבֵהּ
Plur. 3 m.	יִהְיֶהְלוּ		יִפְלֹהוּ	יִשָּׁפַעוּ		יִסֻּבֵּבוּ
3 f.	יִהְיֶהְלֶנָּה		יִפְלֹהֶנָּה	יִשָּׁפַעֶנָּה		יִסֻּבֵּבֶנָּה
2 m.	יִהְיֶהְלֶיְכֶם		יִפְלֹהֶיְכֶם	יִשָּׁפַעֶיְכֶם		יִסֻּבֵּבֶיְכֶם
2 f.	יִהְיֶהְלֶיְכֶן		יִפְלֹהֶיְכֶן	יִשָּׁפַעֶיְכֶן		יִסֻּבֵּבֶיְכֶן
1 com.	יִהְיֶהְלֵנוּ		יִפְלֹהֵנוּ	יִשָּׁפַעֵנוּ		יִסֻּבֵּבֵנוּ
<b>Pres. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE.</b>	מִהְיֶה	מִעֲפֹד	מִפְלֹה	מִשָּׁפַע	מִנָּגֵשׁ	מִסֻּבֵּב

*Paradigm of Verbs in PUHAL.*

Verb. init.	Verb. or init.	Verb. med.	Verb. med.	Verb. final.	Verb. final.
יָעִיל	יָעִיב	יָעִיב	יָעִיב	יָעִיב	יָעִיב
regular.	regular.	regular.	like the last.	regular.	regular.
		יָעִיב		יָעִיב	יָעִיב
		יָעִיב		יָעִיב	יָעִיב
		יָעִיב		יָעִיב	יָעִיב
		יָעִיב		יָעִיב	יָעִיב
		יָעִיב		יָעִיב	יָעִיב
		יָעִיב		יָעִיב	יָעִיב
		יָעִיב		יָעִיב	יָעִיב

יָעִיל יָעִיב יָעִיב יָעִיב יָעִיב יָעִיב

יָעִיל	יָעִיב	יָעִיב	יָעִיב	יָעִיב	יָעִיב
&c.	&c.	&c.	like the last.	regular.	regular.
				יָעִיב	יָעִיב
				יָעִיב	יָעִיב
				יָעִיב	יָעִיב
				יָעִיב	יָעִיב
				יָעִיב	יָעִיב
				יָעִיב	יָעִיב
				יָעִיב	יָעִיב

יָעִיל יָעִיב יָעִיב יָעִיב יָעִיב יָעִיב

*Paradigm of Verbs in HIPHIL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דף.
<b>PRETER.</b>						
Sing. 3 m.	הִקְטִיל	הִקְטִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	חָקַב
2 f.	הִקְטִילָהּ	הִקְטִידָהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ	חָקַבָּהּ
2 m.	הִקְטִילָהּ	הִקְטִידָהּ	הִזְעִיקָהּ	הִשְׁמִיעָהּ	הִגִּישָׁהּ	חָקַבָּהּ
2 f.	הִקְטִילָהּ	הִקְטִידָהּ	הִזְעִיקָהּ	הִשְׁמִיעָהּ	הִגִּישָׁהּ	חָקַבָּהּ
1 com.	הִקְטִילָהּ	הִקְטִידָהּ	הִזְעִיקָהּ	הִשְׁמִיעָהּ	הִגִּישָׁהּ	חָקַבָּהּ
Plur. 3 com.	הִקְטִילוּ	הִקְטִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ	חָקַבּוּ
2 m.	הִקְטִילָם	הִקְטִידָם		הִשְׁמִיעָם	הִגִּישָׁם	חָקַבָּם
2 f.	הִקְטִילוּן	הִקְטִידוּן		הִשְׁמִיעוּן	הִגִּישָׁן	חָקַבָּן
1 com.	הִקְטִילוּ	הִקְטִידוּ		הִשְׁמִיעוּ	הִגִּישָׁן	חָקַבָּן
<b>INFINITIVE.</b>	הִקְטִיל	הִקְטִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	חָקַב
<b>IMPERATIVE.</b>						
Sing. m.	הִקְטִיל	הִקְטִיד	הִזְעִק	הִשְׁמַע	הִגִּשׁ	חָקַב
f.	הִקְטִילִי	הִקְטִידִי		הִשְׁמִיעִי	הִגִּישִׁי	חָקַבִּי
Plur. m.	הִקְטִילוּ	הִקְטִידוּ	&c.	הִשְׁמִיעוּ	הִגִּישׁוּ	חָקַבּוּ
f.	הִקְטִילְנָה	הִקְטִידְנָה		הִשְׁמִיעְנָה	הִגִּישְׁנָה	חָקַבְּנָה
<b>PRESENT.</b>						
Sing. 3 m.	יִקְטִיל	יִקְטִיד	יִזְעִיק	יִשְׁמִיעַ	יִגִּישׁ	יִחָבֵב
3 f.	יִקְטִיל	יִקְטִיד		יִשְׁמִיעַ	יִגִּישׁ	יִחָבֵב
2 m.	יִקְטִיל	יִקְטִיד	&c.	יִשְׁמִיעַ	יִגִּישׁ	יִחָבֵב
2 f.	יִקְטִילִי	יִקְטִידִי		יִשְׁמִיעִי	יִגִּישִׁי	יִחָבֵבִי
1 com.	יִקְטִיל	יִקְטִיד		יִשְׁמִיעַ	יִגִּישׁ	יִחָבֵב
Plur. 3 m.	יִקְטִילוּ	יִקְטִידוּ		יִשְׁמִיעוּ	יִגִּישׁוּ	יִחָבֵבוּ
3 f.	יִקְטִילְנָה	יִקְטִידְנָה		יִשְׁמִיעְנָה	יִגִּישְׁנָה	יִחָבֵבְנָה
2 m.	יִקְטִילוּ	יִקְטִידוּ		יִשְׁמִיעוּ	יִגִּישׁוּ	יִחָבֵבוּ
2 f.	יִקְטִילְנָה	יִקְטִידְנָה		יִשְׁמִיעְנָה	יִגִּישְׁנָה	יִחָבֵבְנָה
1 com.	יִקְטִילוּ	יִקְטִידוּ		יִשְׁמִיעוּ	יִגִּישׁוּ	יִחָבֵבוּ
<b>Pres. apoc.</b>	יִקְטֵל	יִקְטִד	יִזְעֵק	יִשְׁמַע	יִגִּשׁ	—
<b>PARTICIPLE.</b>	מִקְטִיל	מִקְטִיד	מִזְעִיק	מִשְׁמִיעַ	מִגִּישׁ	מִחָבֵב

[illegible]

*Paradigm of Verbs in HOPHAL.*

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דך
Sing. 3 m.	הִקְטִיל	הִקְטִיד	הִזְעִק	הִשְׁמַע	הִגִּישׁ	הִיָּסַב
3 f.	הִקְטִילָהּ	הִקְטִידָהּ	הִזְעִקָהּ	הִשְׁמַעָהּ	הִגִּישָׁהּ	הִיָּסַבָהּ
2 m.	הִקְטִילְתָּ	הִקְטִידְתָּ	הִזְעִקְתָּ	הִשְׁמַעְתָּ	הִגִּישְׁתָּ	הִיָּסַבְתָּ
2 f.	הִקְטִילְתְּ	הִקְטִידְתְּ	הִזְעִקְתְּ	הִשְׁמַעְתְּ	הִגִּישְׁתְּ	הִיָּסַבְתְּ
1 com.	הִקְטִילְתִּי	הִקְטִידְתִּי	הִזְעִקְתִּי	הִשְׁמַעְתִּי	הִגִּישְׁתִּי	הִיָּסַבְתִּי
Plur. 3 com.	הִקְטִילוּ	הִקְטִידוּ	הִזְעִקוּ	הִשְׁמַעוּ	הִגִּישׁוּ	הִיָּסַבוּ
2 m.	הִקְטִילְתֶּם	הִקְטִידְתֶּם	הִזְעִקְתֶּם	הִשְׁמַעְתֶּם	הִגִּישְׁתֶּם	הִיָּסַבְתֶּם
2 f.	הִקְטִילְתֶּן	הִקְטִידְתֶּן	הִזְעִקְתֶּן	הִשְׁמַעְתֶּן	הִגִּישְׁתֶּן	הִיָּסַבְתֶּן
1 com.	הִקְטִילֻהֶם	הִקְטִידֻהֶם	הִזְעִקֻהֶם	הִשְׁמַעֻהֶם	הִגִּישֻׁהֶם	הִיָּסַבֻּהֶם

INFINITIVE.      הִקְטִיל    הִקְטִיד    הִזְעִק    הִשְׁמַע    הִגִּישׁ    הִיָּסַב

## IMPERATIVE.

Sing. m.	} None.
f.	
Plur. m.	
f.	

## PRESENT.

Sing. 3 m.	יִקְטִיל	יִקְטִיד	יִזְעִק	יִשְׁמַע	יִגִּישׁ	יִיָּסַב
3 f.	תִּקְטִיל	תִּקְטִיד	תִּזְעִק	תִּשְׁמַע	תִּגִּישׁ	תִּיָּסַב
2 m.	תִּקְטִיל	תִּקְטִיד	תִּזְעִק	תִּשְׁמַע	תִּגִּישׁ	תִּיָּסַב
2 f.	תִּקְטִילִי	תִּקְטִידִי	תִּזְעִקִי	תִּשְׁמַעִי	תִּגִּישִׁי	תִּיָּסַבִּי
1 com.	אִקְטִיל	אִקְטִיד	אִזְעִק	אִשְׁמַע	אִגִּישׁ	אִיָּסַב
Plur. 3 m.	יִקְטִילוּ	יִקְטִידוּ	יִזְעִקוּ	יִשְׁמַעוּ	יִגִּישׁוּ	יִיָּסַבוּ
3 f.	תִּקְטִילְנָה	תִּקְטִידְנָה	תִּזְעִקְנָה	תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּיָּסַבְנָה
2 m.	תִּקְטִילוּ	תִּקְטִידוּ	תִּזְעִקוּ	תִּשְׁמַעוּ	תִּגִּישׁוּ	תִּיָּסַבוּ
2 f.	תִּקְטִילְנָה	תִּקְטִידְנָה	תִּזְעִקְנָה	תִּשְׁמַעְנָה	תִּגִּישְׁנָה	תִּיָּסַבְנָה
1 com.	נִקְטִיל	נִקְטִיד	נִזְעִק	נִשְׁמַע	נִגִּישׁ	נִיָּסַב

## PRES. apoc.

PARTICIPLE.      מִקְטִיל    מִקְטִיד    מִזְעִק    מִשְׁמַע    מִגִּישׁ    מִיָּסַב

*Paradigm of Verbs in HOPHAL.*

Verb. ִּי init.	Verb. ִּי or ִּי init.	Verb. ִּי med.	Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
הִחֲבֵל	הִחֲבֵב	הִחֲבֵם	הִחֲבֵן	הִחֲבֵא	הִחֲלֵה
	הִחֲבֵה	הִחֲבֵח		הִחֲבֵאח	הִחֲלֵתה
like	הִחֲבֵבְתָּ	הִחֲבֵמְתָּ	like the last.	הִחֲבֵאֲתָּ	הִחֲלֵיתָ
דעמוד	הִחֲבֵבְתָּ	הִחֲבֵמְתָּ		הִחֲבֵאֲתָּ	הִחֲלֵיתִי
	הִחֲבֵבְתִּי	הִחֲבֵמְתִּי		הִחֲבֵאֲתִי	הִחֲלֵיתִי
	הִחֲבֵבְכִי	הִחֲבֵמְכִי		הִחֲבֵאֲכִי	הִחֲלֵיךְ
	הִחֲבֵבְכֶם	הִחֲבֵמְכֶם		הִחֲבֵאֲכֶם	הִחֲלֵיתֶם
	הִחֲבֵבְכֻן	הִחֲבֵמְכֻן		הִחֲבֵאֲכֻן	הִחֲלֵיכֶם
	הִחֲבֵבְנוּ	הִחֲבֵמְנוּ		הִחֲבֵאֲנוּ	הִחֲלֵינוּ
הִחֲבֵל	הִחֲבֵב	הִחֲבֵם	הִחֲבֵן	הִחֲבֵא	הִחֲלֵה

יִחֲבֵל	יִחֲבֵב	יִחֲבֵם	יִחֲבֵן	יִחֲבֵא	יִחֲלֵה
	יִחֲבֵה	יִחֲבֵח		יִחֲבֵאח	יִחֲלֵתה
&c.	יִחֲבֵבְתָּ	יִחֲבֵמְתָּ	&c.	יִחֲבֵאֲתָּ	יִחֲלֵיתָ
	יִחֲבֵבְתִּי	יִחֲבֵמְתִּי		יִחֲבֵאֲתִי	יִחֲלֵיתִי
	יִחֲבֵבְכִי	יִחֲבֵמְכִי		יִחֲבֵאֲכִי	יִחֲלֵיךְ
	יִחֲבֵבְכֶם	יִחֲבֵמְכֶם		יִחֲבֵאֲכֶם	יִחֲלֵיתֶם
	יִחֲבֵבְכֻן	יִחֲבֵמְכֻן		יִחֲבֵאֲכֻן	יִחֲלֵיכֶם
	יִחֲבֵבְנוּ	יִחֲבֵמְנוּ		יִחֲבֵאֲנוּ	יִחֲלֵינוּ

יִחֲבֵל	יִחֲבֵב	יִחֲבֵם	יִחֲבֵן	יִחֲבֵא	יִחֲלֵה
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*Paradigm of Verbs in HITHPAHEL.*

	Regular	Verb.	Verb.	Verb.	Verb.	Verb.
PRETER.	Verb.	1 gutt.	2 gutt.	3 gutt.	5 init.	דף.
Sing. 3 m.	התחנל	התחנל	התחנל	התחנל	התחנל	התחנל
3 f.	התחנלה	regular.	התחנלה	התחנלה	regular.	התחנלה
2 m.	התחנלת		התחנלת	התחנלת		התחנלת
2 f.	התחנלת		התחנלת	התחנלת		התחנלת
1 com.	התחנלתי		התחנלתי	התחנלתי		התחנלתי
Plur. 3 com.	התחנלו		התחנלו	התחנלו		התחנלו
2 m.	התחנלתם		התחנלתם	התחנלתם		התחנלתם
2 f.	התחנלתן		התחנלתן	התחנלתן		התחנלתן
1 com.	התחנלנו		התחנלנו	התחנלנו		התחנלנו

INFINITIVE. התחנל    התחנל    התחנל    התחנל    התחנל    התחנל

IMPERATIVE.

Sing. m.	התחנל	התחנל	התחנל	התחנל	התחנל	התחנל
f.	התחנלי		התחנלי	התחנלי	&c.	התחנלי
Plur. m.	התחנלו		התחנלו	התחנלו		התחנלו
f.	התחנלנה		התחנלנה	התחנלנה		התחנלנה

PRESENT.

Sing. 3 m.	יתחנל	יתחנל	יתחנל	יתחנל	יתחנל	יתחנל
3 f.	יתחנלה		יתחנלה	יתחנלה	&c.	יתחנלה
2 m.	יתחנלת	&c.	יתחנלת	יתחנלת		יתחנלת
2 f.	יתחנלת		יתחנלת	יתחנלת	regular.	יתחנלת
1 com.	יתחנלתי		יתחנלתי	יתחנלתי		יתחנלתי
Plur. 3 m.	יתחנלו		יתחנלו	יתחנלו		יתחנלו
3 f.	יתחנלנה		יתחנלנה	יתחנלנה		יתחנלנה
2 m.	יתחנלתן		יתחנלתן	יתחנלתן		יתחנלתן
2 f.	יתחנלתן		יתחנלתן	יתחנלתן		יתחנלתן
1 com.	יתחנלנו		יתחנלנו	יתחנלנו		יתחנלנו

PRES. apoc. — — — — —

PARTICIPLE. מתחנל    מתחנל    מתחנל    מתחנל    מתחנל    מתחנל

*Paradigm of Verbs in HITHPAHEL.*

[illegible]

התגלות     התמצא     התבונן     התקומם     התייטב     התייטב     התייטב

[illegible][illegible]

**יִתְגַּבֵּל**

מִתְנַלֵּךְ      מִתְמַסֵּס      מִתְבַּלְבֵּן      מִתְקוֹרֵם      מִתְיַשָּׁב      מִתְיַשָּׁב



## VERBS FOR WRITING OUT.

§. 25. 1. Regular verb, שָׁפַט, he judged ; כָּתַב, he wrote ; דָּבַר, he spake.

First Guttural, עָבַר, he passed over ; חָכַם, he was wise ; הָרַג, he killed.

2. Guttural and ר as the 2d consonant, אָחַר, he was behind ; טָהַר, he was clean ; שָׁאַל, he asked ; יָרַשׁ, he drove out.

3. Guttural שָׁלַח, he sent ; זָרַע, he sowed ; גָּבַה, he was high. נָפַל, he fell ; נָגַע, he touched ; נָצַר, he kept ; נָתַן, he gave.

צָרַד, he strengthened ; חָלַל, he praised ; עָזַר, he bound up ; חָנַן, he was gracious.

אָמַד, he perished ; אָמַר, he said ; אָהַב, he loved.

יָרַד, he descended ; יָדַע, he knew ; יָלַד, he bare ; יָקָר, he was precious.

יָשַׁר, he was straight ; יָנַק, he sucked ; יָלַל, he yelled.

יָצַע, he strewed ; יָצַת, he kindled ; יָצַק, he poured.

שָׁבַע, to return ; מָוַת, to die ; בּוֹשָׁם, to be ashamed ; בּוֹא, to come.

גִּיל, to exult ; רִיב, to strive ; שִׁית, to place.

בָּרָא, he created ; יָרָא, he was afraid ; חָטָא, he sinned ; נָשָׂא, he lifted up.

עָלָה, he ascended ; רָאָה, he saw ; נָכַח, he smote ; חָרָה, he was hot ; אָתָּה, he came ; אָפַךְ, he cooked.

N. B.—The student, before writing out any of these verbs, will do well to consult the Lexicon.

VERB WITH SUFFIXES.

	1 pers. sing.	2 sing. m.	3 sing. m.	3 sing. f.	1 pers. pl.	2 pl. m.	2 pl. f.	3 pl. m.	3 pl. f.
Pret. Kal 3 m.	יָצַחְתִּי	יָצַחְתָּ	יָצַחְתָּ	יָצַחְתְּ	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
3 f.	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ
2 m. {	יָצַחְתְּ	—	—	יָצַחְתְּ	—	—	—	יָצַחְתְּ	יָצַחְתְּ
2 f.	יָצַחְתְּ	—	—	יָצַחְתְּ	—	—	—	יָצַחְתְּ	יָצַחְתְּ
1 com.	—	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	—	—	—	יָצַחְתֶּם	יָצַחְתֶּם
3 c.	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	—	—	—	יָצַחְתֶּם	יָצַחְתֶּם
2 m.	יָצַחְתֶּם	—	—	יָצַחְתֶּם	—	—	—	יָצַחְתֶּם	יָצַחְתֶּם
1 com.	—	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	—	—	—	יָצַחְתֶּם	יָצַחְתֶּם
Infinitive Kal	יָצַחְתִּי	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
Imperative Kal	יָצַחְתִּי	—	—	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
Future Kal 3 m.	יָצַחְתִּי	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
With 3 open-thetic 3 m.	יָצַחְתִּי	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
Plural 3 m.	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
Præter Piel	יָצַחְתִּי	יָצַחְתָּ	יָצַחְתָּ	יָצַחְתְּ	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם

## NOUNS.

§. 26. Nouns may be divided into three classes :—

I. Those consisting simply of the stem-letters.

II. Those formed by reduplication of one or more of the stem-letters.

III. Those formed by extraneous addition.

I. (1.) Of the first-class the simplest are those, originally monosyllables, having the toned vowel attached to the first stem-letter, whose original forms, *קָטַל*, *קָטַל*, *קָטַל*, have a helping vowel Segol, or with Guttural, Pathach, added, and now usually appear in the forms *קָטַל*, *קָטַל*, *קָטַל*, sometimes called Segolates. The signification was originally and is frequently abstract.

(2.) Those having the toned vowel attached to the second stem-letter, and thereby proclaiming their nearer relationship to the verb. The forms are *קָטַל*, *קָטַל*, *קָטַל*, *קָטַל*, including adjectives, participles, and substantives.

(3.) Those whose characteristic is a long unchangeable vowel, not belonging to the root, the forms are *קָטַל*, partic., and *קָטַל*, substantive.

II. (1.) Those formed by reduplication of the middle letter, of which the forms are *קָטַל*, *קָטַל*, *קָטַל*, *קָטַל*.

(2.) By the reduplication of the last consonant *קָטַל*.

(3.) By the reduplication of the two last *קָטַל*; in all which cases the reduplication has the same effect on the signification as in the Piel conjugation.

III. Of these are, (1.) Rare formations, *א*, *ח*, or *י*, prefixed, as, *אֶבְיָר*, *חֵיבָר*, *יִבְיָר*.

(2.) Those commonly occurring; (a) having a Mem prefixed, which is probably an abbreviation of *מִי*, *who*; *מָה*, *what*. To the former belong the participles, *מִקְטַל*, *מִקְטַל*, &c.; and to the latter a large number of substantives of the forms, *מִקְטַל*, *מִקְטַל*, *מִקְטַל*; (b) having a *ת* prefixed, and generally forming abstract substantives, *תִּקְטַל*, *תִּקְטַל*, &c., &c.; (c) those having an appended syllable, *an*, or *am*, *on* or *om*, forming both adjectives and abstract nouns, *קָטַלְאן*, *קָטַלְאן*, *קָטַלְאן*, *קָטַלְאן*.

In the proper names *שְׁלֵמָה* and *שְׁלִיחָה*, the *ל* is supposed to have been dropped; (d) an appended *י*— as a termination, forming

adjectives from any substantive, but especially from proper names, as, עִבְרִי, Hebrew; מִצְרִי, Egyptian.

#### GENDER.

§. 27. Nouns have only two Genders, masculine and feminine. The feminine termination is הַ—, like the *a* of Latin and Greek, or ת, \* ית— from י—. But many nouns are feminine which have not these terminations, as,—

1. All names of females. 2. Names of countries and cities. 3. The double members of the body, as, עֵינַי, the eye; אָזְנוֹ, the ear, &c.

#### NUMBER OF NOUNS.

§. 28. There are three numbers, singular, plural, and the dual, which is confined chiefly to those things which are double by nature or art.

The plural terminations are ים— and ות the former of which is usually the masculine, and the latter the feminine termination, though there are masculines like אֲבוֹת fathers, which have the latter termination; and feminines as נָשִׁים women, which have the former termination.

These terminations have the tone, and therefore, when added to words whose vowels are capable of change, sometimes shorten and sometimes destroy them, as,—

גִּדּוּל	גִּדּוּלִים	גִּדּוּלוֹת
רָשַׁע	רָשָׁעִים	רָשָׁעוֹת
חָכָם	חָכָמִים	חָכְמוֹת

The termination of the dual is ים—, as, אָזְנוֹיִם, two ears; יָדַיִם, two hands, &c., &c.

#### COMPARISON OF ADJECTIVES.

§. 29. The Comparative is expressed by the preposition מִן *from*, following [like the ablative in Latin, &c.]. The Superlative by repetition, or by prepositions, &c.

#### REGIMEN, CONSTRUCTED STATE.

§. 30. There is little in Hebrew analogous to the Latin and Greek

\* This feminine termination has the tone, and therefore when added to the masculine, destroys the vowel most remote from it, if that vowel be changeable; as, חָכָם, חָכְמוֹת : חָכְמָה, חָכְמָה.

declensions. When a Genitive is required, a change is made, if possible, in the governing word, not in that which is governed. The governing word is looked upon as closely connected with that which it governs, and therefore, losing its tone, either partially or entirely, shortens its vowels, as,—

Absolute state,—

יָד yāhd, hand. יָד דָּוִד yād-David, the hand of David.

דָּבָר da-vār, a word ; דְּבַר אֱלֹהִים d'var Elo-him, word of God.

§. 31. The feminine turns הָ into הַ, as,—

מַלְכָּה, a queen ; מַלְכַּת שֶׁבַּא, queen of Sheba.

שִׁפְחָה, maid-servant ; שִׁפְחַת שָׂרָה, maid-servant of Sarah.

§. 32. The plural masculine loses the ם, and turns Hhirek into Tsere, as, דְּבָרִים, דְּבָרִי.

§. 33. The plural feminine shortens the vowels, if possible, as, שִׁפְחוֹת sh'pha-hhóth, שִׁפְחוֹת shiph-hhoth, שָׁנוֹת sha-nòth, שָׁנוֹת sh'nòth, &c.

§. 34. The other cases are expressed by the help of prepositions. The Accusative has the same form as the Nominative, but is frequently denoted by the word אֶת or אֵת, which appears originally to have signified “strength,” and thence like עָצָם, to have come to signify “self,” “substance.” And hence it is sometimes used before the Nominative also, as, אֶת-הָרִיב, the bear himself.

## THE ARTICLE.

§. 35. There is one article, the definite, supposed to have been originally הַל. This full form is rare, the ל is generally assimilated, and therefore the following letter doubled, if it be not a Guttural or ך, by means of a Dagesh-forte, as מַלְכָּה, מַלְכָּה ham-mal-kah, the Queen.

§. 36. Before Gutturals and ך, the ה takes Kametz. Excepting that before ה and ה the Pathach frequently remains. When the Guttural has itself Kametz, and the word is of more than one syllable, ה takes Segol, as, הֶהָרִים he-ha-rim ; if a monosyllable, Kametz is retained as הָרִיב.

§. 37. When the noun with an article has an adjective, the adjective also takes the article, as, הָאִשָּׁה הַטוֹבָה, the good woman. If it have a demonstrative pronoun besides, then the pronoun also takes the article, as, הָאִשָּׁה הַטוֹבָה הַזֹּאת, the woman, the good, the this, this good woman:

# PARADIGMS OF THE DECLENSION OF NOUNS.

§. 38. The Declension of Nouns in Hebrew is confined to the changes made to express the Feminine, the Construct state, and the Plural. The following tables present the chief varieties :—

## I. NOUNS OF THE FIRST FORMATION.

	A	E	O
Absol. state m.	יָלֵד	סֶחֶר	כֶּסֶר
Construct state	the same	—	—
Plural	יָלָדִים	סֶחֶרִים	כֶּסֶרִים (כ)
Construct state	(י) יָלָדִי	סֶחֶרִי	כֶּסֶרִי
Dual	(י) יָלָדִים	סֶחֶרִים	כֶּסֶרִים
Construct state	(י) יָלָדִי	סֶחֶרִי	כֶּסֶרִי

### *Feminines.*

Absol. state f.	(י) יָלָדָה	סֶחֶרָה	כֶּסֶרָה
Construct state	(י) יָלָדָה	סֶחֶרָה	כֶּסֶרָה
Plural	יָלָדוֹת	סֶחֶרוֹת	כֶּסֶרוֹת (ג)
Construct state	(י) יָלָדוֹת	סֶחֶרוֹת	כֶּסֶרוֹת
Dual	(י) יָלָדָיִם	סֶחֶרָיִם	כֶּסֶרָיִם
Construct state	יָלָדָי	סֶחֶרָי	כֶּסֶרָי

1. Guttural.			2. Guttural.			3. Guttural.		
A	E	O	A	E	O	A	E	O
חֶסֶד	עֶסֶה	עֶסֶר	נֶעַר	זֶאֵב *	פֶּעַל	פֶּתַח	נֶצַח	לֶמַח
חֶסֶדִים	עֶסֶהִים	עֶסֶרִים	נֶעָרִים	זֶאֵבִים	פֶּעָלִים	פֶּתָחִים	נֶצָחִים	לֶמָחִים
חֶסְדִּי	עֶסְהִי	עֶסְרִי	נֶעָרִי	זֶאֵבִי	פֶּעָלִי	פֶּתָחִי	נֶצָחִי	לֶמָחִי

### *Feminines.*

עֶלְמָה	עֶסְמָה	רֶחֶמָה	חֶסְדָּה	מֶלְכָּה	שֶׁבַעַה
עֶלְמָה	עֶסְמָה	רֶחֶמָה	חֶסְדָּה	מֶלְכָּה	שֶׁבַעַה
עֶלְמָה	עֶסְמָה	רֶחֶמָה	חֶסְדָּה	מֶלְכָּה	שֶׁבַעַה

\* Instead of the regular Segolate E of the 2d Guttural.

## 2. From Verbs ע"ע.

	A.	E	O
Absolute, m.	גַּל	אֵם קָד	חָק
Construct	—	—	—
Plural	גָּלִים	אִמּוֹת	חֻקִּים
Construct	גָּלִי	אִמּוֹת	חֻקִּי
Feminine	גָּלָה	חֻקָּה	חֻקָּה
Construct	גָּלַת	חֻקָּה	חֻקָּה
Plural	גָּלוֹת	חֻקּוֹת	חֻקּוֹת
Construct	—	—	—

## 3. From Verbs ע"י and ע"י.

	A	O
Absolute, m.	שׁוֹר מָוֶת	שָׁק לֵיל
Construct	מֹוֶת	לֵיל
Plural	מֹוֶתִים (שׁוֹרִים)	שָׁקִים
Construct	מֹוֶתִי (שׁוֹרִי)	שָׁקִי
Feminine	מֹוֶתָה	שָׁקָה
Construct	מֹוֶתָה	שָׁקָה
Plural	מֹוֶתוֹת	שָׁקוֹת
Construct	—	—

## 4. From Verbs ל"ה.

	A	O
Absolute, m.	שָׁחַ שְׁבִי	בָּחַ יָפִי יָפִי
Construct	—	—
Plural	שָׁחִים	יָפִי יָפִים
Construct	שָׁחִי (שְׁבִי)	יָפִי (יָפִי)
Dual	לְחַיִּים	
Construct	לְחַיִּי	
Feminine	שָׁחָה	יָפִיָּה
Construct	שָׁחָה	יָפִיָּה
Plural	שָׁחִיּוֹת	יָפִיּוֹת
Construct	שָׁחִיּוֹת	יָפִיּוֹת





## III. NOUNS IN WHICH THE FIRST SYLLABLE REMAINS UNCHANGED.

## 1. With E in the last Syllable.

S. Absol. m.	פֹּחֵב	מִסְפָּר	מִזְבֵּחַ	מִרְצֵץ
Constr.	—	מִסְפָּר	—	—
Plural	פֹּחֵבִים	מִסְפָּרִים	—	—
Constr.	פֹּחֵבֵי	מִסְפָּרֵי	—	—
Fem.	פֹּחֶבֶת	מִזְבֵּחַ	מִצְבָּחַ	—
Constr.	פֹּחֶבֶת	מִזְבֵּחַת	מִצְבָּחַת	מִרְצָבֶת
Plural	פֹּחֲבוֹת	מִזְבֵּחוֹת	מִצְבָּחוֹת	—
Constr.	—	—	מִצְבָּחוֹת	—

And so all Participles in E, מִתְחַשֵּׁל, מִתְחַשֵּׁל.

## 2. With A in the last Syllable.

				Nouns in יָ—.	Nouns in אָ—.
S. Absol. m.	פֹּחֵב * פֹּחֵב †	מִסְפָּר	דִּין	אֶלְמֶן	זֶקֶן
Constr.	פֹּחֵב	מִסְפָּר	דִּין	אֶלְמֶן	זֶקֶן
Plural	פֹּחֵבִים	מִסְפָּרִים	דִּינִים	אֶלְמָנִים	זֶקֶנִים
Constr.	פֹּחֵבֵי	מִסְפָּרֵי	דִּינֵי	אֶלְמָנֵי	זֶקֶנֵי
Fem.	פֹּחֶבֶת	מִשְׁפָּחָה	דִּינָה	עֶצְבָּחַת	זֶקֶנָה
Constr.	חֶמֶת { נִבְחָתָה } { נִבְחָתָה }	מִשְׁפָּחָה	דִּינָה	עֶצְבָּחַת	זֶקֶנָה
Plural	פֹּחֲבוֹת	מִשְׁפָּחוֹת	דִּינּוֹת	עֶצְבוֹת	זֶקֶנוֹת
Constr.	פֹּחֲבוֹת	מִשְׁפָּחוֹת	דִּינּוֹת	—	—

N.B. Those from verbs ל"ה, with unchangeable first syllable, as, גִּלְגֵּל, מִקְנָה, מִדְּנָה, like קִשָּׁשׁ.

\* י follows the vowel-change of the final syllable.

† And so Participles in A, as, מִתְחַשֵּׁל, מִתְחַשֵּׁל.

## IV. ADJECTIVES IN יָ—.

Absol. m.	עֲבָרִי	
Constr.	—	
Plural	עֲבָרִים	נְקָרִים
Constr.	עֲבָרֵי	נְקָרֵי
Fem.	עֲבָרִיָּה	
Constr.	עֲבָרִיָּה	
Plural	עֲבָרִיּוֹת	
Constr.	—	

# NOUNS WITH SUFFIXES.

§. 38. As in the verbs, fragments of the personal pronouns are also appended to the nouns in order to express possession. These suffixes are annexed either to the ground-form or the construct state of the noun so as to make one word, and are properly the Genitive after the noun.

## 1. MASCULINE NOUNS WITH SUFFIXES. FIRST FORMATION.

SING.	Suff.	Ground-form	Construct state	Genitive
My, com.	י	בָּקָר	בָּקָרִי	בָּקָרִי
Thy, m.	י	בָּקָר	בָּקָרִי	בָּקָרִי
Thy, fem.	י	בָּקָרָה	בָּקָרָהּ	בָּקָרָהּ
His	וְיָ	בָּקָר	בָּקָרָיו	בָּקָרָיו
Her	וְהָ	בָּקָרָה	בָּקָרָהּ	בָּקָרָהּ
Our, com.	וְנָ	בָּקָר	בָּקָרֵנוּ	בָּקָרֵנוּ
Your, m.	כָּ	בָּקָר	בָּקָרְךָ	בָּקָרְךָ
Your, fem.	כָּ	בָּקָרָה	בָּקָרְךָ	בָּקָרְךָ
Their, m.	וְהֵם	בָּקָר	בָּקָרָם	בָּקָרָם
Their, fem.	וְהֵנָּה	בָּקָרָה	בָּקָרָן	בָּקָרָן
PLURAL, const.				
My, com.	י	בָּקָרִים	בָּקָרֵי	בָּקָרֵי
Thy, m.	י	בָּקָרִים	בָּקָרֵי	בָּקָרֵי
Thy, fem.	י	בָּקָרִים	בָּקָרֵי	בָּקָרֵי
His	וְיָ	בָּקָרִים	בָּקָרֵיהֶם	בָּקָרֵיהֶם
Her	וְהָ	בָּקָרִים	בָּקָרֵיהֶן	בָּקָרֵיהֶן
Our, com.	וְנָ	בָּקָרִים	בָּקָרֵינוּ	בָּקָרֵינוּ
Your, m.	כָּ	בָּקָרִים	בָּקָרֵיךָ	בָּקָרֵיךָ
Your, fem.	כָּ	בָּקָרִים	בָּקָרֵיךָ	בָּקָרֵיךָ
Their, m.	וְהֵם	בָּקָרִים	בָּקָרָם	בָּקָרָם
Their, fem.	וְהֵנָּה	בָּקָרִים	בָּקָרָן	בָּקָרָן

## NOUNS WITH SUFFIXES—(Continued).

## SECOND FORMATION, AND THOSE SIMILAR.

## 3. NOUNS WITH UNCHANGEABLE FIRST SYLLABLE.

## 4. IN ON.

דָּבָר	זֶמֶן	מָרוֹם	שָׁמַיִם	אֵל	מִזְבֵּחַ	זָכָר
דְּבָרִי	זְמַנִּי	מְרוֹמִי	שָׁמַיִי	אֱלֹהִי	מִזְבְּחִי	זָכְרִי
דְּבָרֶיךָ	זְמַנְךָ	מְרוֹמֶיךָ	שָׁמַיֶיךָ	אֱלֹהֶיךָ	מִזְבְּחֶיךָ	זָכְרֶיךָ
דְּבָרֵינוּ	זְמַנֵּנוּ	מְרוֹמֵינוּ	שָׁמַיֵנוּ	אֱלֹהֵינוּ	מִזְבְּחֵנוּ	זָכְרֵנוּ
דְּבָרֵיכֶם	זְמַנֵּיכֶם	מְרוֹמֵיכֶם	שָׁמַיֵיכֶם	אֱלֹהֵיכֶם	מִזְבְּחֵיכֶם	זָכְרֵיכֶם
דְּבָרָיו	זְמַנָּיו	מְרוֹמָיו	שָׁמַיָּיו	אֱלֹהָיו	מִזְבְּחָיו	זָכְרָיו
דְּבָרֵיהֶם	זְמַנֵּיהֶם	מְרוֹמֵיהֶם	שָׁמַיֵיהֶם	אֱלֹהֵיהֶם	מִזְבְּחֵיהֶם	זָכְרֵיהֶם
דְּבָרֵינוּ	זְמַנֵּנוּ	מְרוֹמֵינוּ	שָׁמַיֵנוּ	אֱלֹהֵינוּ	מִזְבְּחֵנוּ	זָכְרֵנוּ
דְּבָרֵיכֶם	זְמַנֵּיכֶם	מְרוֹמֵיכֶם	שָׁמַיֵיכֶם	אֱלֹהֵיכֶם	מִזְבְּחֵיכֶם	זָכְרֵיכֶם
דְּבָרָיו	זְמַנָּיו	מְרוֹמָיו	שָׁמַיָּיו	אֱלֹהָיו	מִזְבְּחָיו	זָכְרָיו
דְּבָרֵיהֶם	זְמַנֵּיהֶם	מְרוֹמֵיהֶם	שָׁמַיֵיהֶם	אֱלֹהֵיהֶם	מִזְבְּחֵיהֶם	זָכְרֵיהֶם
דְּבָרֵינוּ	זְמַנֵּנוּ	מְרוֹמֵינוּ	שָׁמַיֵנוּ	אֱלֹהֵינוּ	מִזְבְּחֵנוּ	זָכְרֵנוּ
דְּבָרֵיכֶם	זְמַנֵּיכֶם	מְרוֹמֵיכֶם	שָׁמַיֵיכֶם	אֱלֹהֵיכֶם	מִזְבְּחֵיכֶם	זָכְרֵיכֶם
דְּבָרָיו	זְמַנָּיו	מְרוֹמָיו	שָׁמַיָּיו	אֱלֹהָיו	מִזְבְּחָיו	זָכְרָיו
דְּבָרֵיהֶם	זְמַנֵּיהֶם	מְרוֹמֵיהֶם	שָׁמַיֵיהֶם	אֱלֹהֵיהֶם	מִזְבְּחֵיהֶם	זָכְרֵיהֶם

## FEMININES WITH SUFFIXES.

[illegible]

N.B. Beside these usual forms of the Suffixes which occur, there are some others, as, for 3 pers. masc. sing. אָן, אָן־, אָן־, אָן־, אָן־, אָן־, &c.





## NOTES ON THE NUMERALS.

Note 1. The numerals from two to ten are placed, First, before the substantive, either in the absolute state, or the constructed, **שְׁלֹשָׁה שֶׁקֶלִים**, three shekels ; **שְׁלֹשָׁת שֶׁקֶלִים**, a three of shekels ; Secondly, more rarely after the substantive in the absolute state, **שֶׁקֶלִים שְׁלֹשָׁה**, three shekels.

2. The numbers two to ten almost always take the substantive in the plural, unless it be a noun of multitude.

3. The numbers from eleven to nineteen usually stand before the thing numbered, and take the plural, except in some nouns, which often require to be mentioned with numbers ; these are **יוֹם**, a day ; **שָׁנָה**, a year ; **אֶמְלָה**, an ell ; **אֶלֶף**, a thousand, and **אִישׁ** very frequently.

4. The tens may stand, First, before the noun expressing the thing numbered, in which case this noun is placed in the singular, as **עֶשְׂרִים עִיר**, twenty cities, or, in the plural ; Secondly, after it, in which case the noun is put in the plural, as **אַחַת עֶשְׂרִים**, twenty she-asses.

5. In numbers consisting of tens and units, the noun expressing the thing numbered, may stand, First, in the singular, after the number, as, **שְׁלֹשִׁים וְשָׁמֹנֶה שָׁנָה**, thirty-eight years ; or, Secondly, in the plural, before the number, as, **עָרִים עֶשְׂרִים וְשָׁתַיִם** ; twenty-two cities ; or, Thirdly, it is repeated in the singular with the tens, and the plural with the units, as, **חֲמִשָּׁה עָשָׂר וְשִׁבְעִים שָׁנָה**, seventy-five years.

6. The numbers **כֹּמֶת** and **אֶלֶף** may be construed in the same way as the units (Note 1).

7. The nouns of number may have the article, First, without substantives in reference to before-mentioned objects, as, **הָאַרְבָּעִים**, the forty ; **הַשְּׁלֹשָׁה**, these three ; Secondly, with substantives spoken of definitely, in which case the number being in the construct state, the article is joined to the word governed, as, **שְׁנֵי הַמְּאִירֹת**, the two lights ; or interposed, **שְׁנֵים עָשָׂר אִישׁ**, the twelve men ; Thirdly, when they stand for ordinals.

8. The distributives are expressed by repetition of the cardinals, as, **שִׁבְעָה שִׁבְעָה**, by sevens.

9. The proportionals by the Duals of the cardinals, as, שֶׁבַע־פְּעָמִים; sevenfold.

10. The numeral adverbs by פַּעַם, as, פַּעַם אֶחָד, once; פַּעַמַּיִם, twice; שְׁלֹשׁ פַּעַמַּיִם, thrice.

## THE PARTICLES.

§. 40. The so-called Particles are either words which can stand by themselves, *Separate*; or fragments that must be joined to another word, *Inseparables*.

### *Pronouns.*

1. i. The personal pronouns have been given, page 6. The demonstrative pronouns are זֶה, *this*; fem. זאת (זֹאת, זוֹ); com. זה. Plural, com. אֵלֶּה, and אֵלֶּיהָ, *these*.

The pronoun הוּא, with its feminine and plural, are used with the particle to express *that*, as הוּא הַיּוֹם, *that day*.

ii. The *relative* pronoun is אֲשֶׁר, *who, which*, for all cases and genders. It is sometimes abbreviated into שֶׁ, when it is joined to the following word, the first letter of which then takes Dagesh-forte, if possible, to signify the assimilation of the ר.

iii. The *interrogative* pronouns are מִי, *who*; מַה, *what*. Before Makkeph it is מַה־, also before ה, ו, ע. Before a Guttural with Kametz it takes Segol.

2. The Inseparable Particles are—

i. ה, the article. See page 28.

ii. הֲ, *Interrogative*, denoting a question. It usually has פֿ. Before a Sh'va or Guttural it takes Pathach, as, הֲיָלֵךְ, *Is it little?* before a Guttural with Kametz it takes Segol, הֲיִלְכִי, *Is it I?*

iii. ו, the *Conjunction*, which commonly takes simple Sh'va; before another Sh'va, or a Labial letter, it has Shurek; before the tone syllable Kametz.

iv. The so-called Vau conversive, joined to the Future apocopate with ו, and followed by a Dagesh-forte. It turns the future into the narrative tense, as, וַיָּקִים, *he shall arise*; וַיִּקָּם, *and he arose*. It draws back the tone. It is supposed to be a remnant of the verb וַיְהִי, *he was*. The older grammarians also adopted a Vau conversive of the Preterite, which throws the tone forward, as, וְכָתַבְתָּ, *thou hast written*; וְכָתַבְתָּ, *and thou shalt write*.

v. The Prepositions, ב, *in*; ל, *to*; כ, *according to*, as. Before



the tone-syllable they take  $\text{—}$ , as  $\text{עָכָם}$ , in you ;  $\text{לֵלְכֶת}$ , to go ; before a simple Sh'va they take Hhirek,  $\text{לֵלְכַל}$  for  $\text{לֵלְכָל}$  ; before a compound Sh'va, the vowel with which it is compounded, as,  $\text{בְּיָמָיו}$ ,  $\text{בְּיָמָיו}$ . Before Yod with Sh'va they take Hhirek,  $\text{בְּיָמָיו}$  for  $\text{בְּיָמָיו}$ .

When they come before the article the  $\text{א}$  is often omitted, and they take its vowel,  $\text{בְּשָׁמַיִם}$  for  $\text{בְּשָׁמַיִם}$ ,  $\text{בְּיָמִים}$  for  $\text{בְּיָמִים}$ ,  $\text{לְחֶקֶם}$  for  $\text{לְחֶקֶם}$ .

vi.  $\text{מִן}$ , an abbreviation of the preposition  $\text{מִן}$ , from, usually has Hhirek, and a Dagesh-forte in the following letter. If that letter does not admit Dagesh, it then takes Tzere.

Sometimes the  $\text{—}$  remains, as,  $\text{מִחוּץ}$ , outside ;  $\text{מִלְמַעְלָה}$ , from above ;  $\text{מִיְּהוּדָה}$ , from Judah.

These prepositions take suffixes, as—

	Sing.	Plur.	Sing.	Plur.	Sing.	Plural.
1. $\text{לִי}$	$\text{לִנִּי}$		$\text{עִמּוֹנִי}$	$\text{עִמּוֹנֵי}$	$\text{מִמּוֹנִי}$	poet. $\text{מִמּוֹנֵי}$
2 m. $\text{לָךְ}$	$\text{לָכֶם}$		$\text{עִמּוֹךְ}$	$\text{עִמּוֹכֶם}$	$\text{מִמּוֹךְ}$	pause $\text{מִמּוֹכֶם}$
In pause $\text{לָךְ}$			—	—	$\text{מִמּוֹךְ}$	
2 f. $\text{לָךְ}$	$\text{לָכֶן}$		—	—	$\text{מִמּוֹךְ}$	$\text{מִמּוֹנֵן}$
3 m. $\text{לָהֶם}$	poet. $\text{לָמוֹ}$	$\text{לָמוֹ}$	$\text{עִמּוֹהוּ}$	$\text{עִמּוֹהֶם}$	$\text{מִמּוֹהוּ}$	poet. $\text{מִמּוֹהֶם}$
				$\text{עִמּוֹהֶם}$	and $\text{מִמּוֹהוּ}$	poet. $\text{מִמּוֹהֶם}$
3 f. $\text{לָהֶן}$	$\text{לָהֶן}$	$\text{לָהֶן}$	$\text{עִמּוֹהָ}$		$\text{מִמּוֹהָ}$	$\text{מִמּוֹהֶן}$

Note—Besides these inseparable prepositions, there are many other words used as prepositions, and to be learned by use.

3. *Adverbs.* It is here only necessary to notice that there are a few adverbs with an adverbial termination  $\text{—אֵלֶּם}$  or  $\text{—אֵלֶּם}$ , as  $\text{אֵלֶּם}$ , verily,  $\text{חֵרֶם}$ , gratis ;  $\text{יוֹמָם}$ , by day ;  $\text{פְּתָאֵם}$ , suddenly. The others will be learned by use.

4. *Interjections.* There are some few natural sounds of exclamation, as,  $\text{אֵלֶּה}$ ,  $\text{אֵלֶּה}$ ,  $\text{אֵלֶּה}$ ,  $\text{אֵלֶּה}$ . Most have become interjections by usage, as,  $\text{לֵי}$ , if, utinam.  $\text{הִנֵּה}$  and  $\text{הִנֵּה}$ , behold !  $\text{הִלָּלֵה}$ , absit ;  $\text{בִּי}$ , I pray ;  $\text{כִּי}$ , much the same.

# EXERCISES.

## 1. Substantive and Adjective, with and without Article, Pronoun, and Suffices.

Note.—The Adjective is put after the Substantive.

A wise king. The wise king. This wise king. That wise king.  
 Wise kings. The wise kings. These wise kings. Those wise  
 kings. To great men. From those great men. In that high  
 mountain. Those holy priests. Wicked scorers. A holy law.  
 The holy law. This holy law. That holy law. Good command-  
 ments. The good commandments. These good commandments.  
 Those good commandments. In that good and wise and holy law.  
 From this evil counsel. To that great and holy congregation. Thy  
 wise kings [literally, thy kings the wise]. My holy laws [my law  
 the holy]. Your holy priests [your priests the holy]. Our wise  
 queen [our queen the wise]. Your good commandments. Thy good  
 and wise and holy law. In your good and great and holy congre-  
 gation.

1. Wise חָכָם. 2. King מֶלֶךְ. 3. To לְ. 4. Great גָּדוֹל.  
 5. From מִן. 6. Man אִישׁ. 7. In בְּ. 8. High גָּבוֹהַּ. 9. Moun-  
 tain הָר. 10. Holy קָדוֹשׁ. 11. Priest כֹּהֵן. 12. Wicked רָשָׁע;  
 Scorer זָל. 13. Law תּוֹרָה. 14. Good טוֹב. 15. Command-  
 ment מִצְוָה. 16. Evil רָע. 17. Counsel עֲצָה. 18. Congregation  
 עֵדָה. 19. Queen מַלְכָּה.

## 2. Adjective as Predicate, when it does not take the Article.

The Personal Pronoun is used instead of the verb Substantive.

The king is wise [the king wise he]. That mountain is high

[that mountain high he]. This law *is* holy [this law holy she]. These commandments *are* good [these commandments good they]. Those counsels *were* not good.

Note.—The predicate may also be placed first, and the copula altogether omitted. Thus, Wise, and good, and holy *are* the commandments. High *is* that holy mountain. Wicked *are* those men. Great *is* our holy congregation. Evil *were* his counsels.

### 3. Construct State.

The word of God <sup>1</sup> *is* <sup>2</sup> truth, and his righteousness <sup>3</sup> is great. The dust <sup>4</sup> of the earth, and the sand of the sea-shore <sup>5</sup> [lip of the sea], and the stars of the high heavens. Precious in the eyes of the LORD <sup>6</sup> *is* the death of his saints. Her ways <sup>7</sup> *are* ways of pleasantness, and all her paths are peace. Length of days <sup>8</sup> *is* in her right hand. She is a tree <sup>9</sup> of life to him laying hold on her. The fear of the Lord <sup>10</sup> *is* the chief part of wisdom. The desire of righteous men is only good. My ways are not your ways. The thoughts of the righteous are not the thoughts of the wicked. Their counsels <sup>11</sup> *are* always good in the eyes of their God. Sarai the wife of Abraham, a woman fair to look upon [lit. beautiful of appearance]. The daughter of Jacob, the sister of the Patriarchs. The daughters of the priest of Midian, the sisters of Moses' wife. The women of Samaria, the daughters of the land. The captain of the Lord's host. The families of the children of Gershon. The ark of the covenant of the Lord. The tables of stone, and the rod of Aaron.

1. Word דָּבָר. 2. God אֱלֹהִים. 3. Truth אֱמֶת. 4. Righteousness צְדָקָה. 5. Dust עָפָר. 6. Earth אֶרֶץ. 7. Sand חֹל. 8. Lip שֶׁפֶּה. 9. Sea יָם. 10. Star כּוֹכָב. 11. Heavens שָׁמַיִם. 12. Precious יָקָר. 13. Eye עֵין. 14. The LORD יְהוָה. 15. Death מָוֶת.

16. Saint—pious קָדוֹשׁ (this might be also the Dative with לְ). 17. Way דֶּרֶךְ. 18. Pleasantness נֶעֱמַם. 19. All, subst. the totality, כָּל (with Makkeph). 20. Path דֶּרֶךְ. 21. Peace שָׁלוֹם. 22. Length אָרָץ. 23. Day יוֹם. 24. Right hand יְמִינוֹ. 25. Tree עֵץ. 26. Life חַיִּים. 27. Laying hold מְחַזְּקִים with בְּ after it. 28. Fear יִרְאָה. 29. Chief part, beginning, רֵאשִׁית. 30. Wisdom חֵכְמָה. 31. Desire תַּאֲוָה. 32. Righteous צְדִיק. 33. Only אֶחָד. 34. Thought מַחְשָׁבָה. 35. Wife אִשָּׁה. 36. Beautiful יָפֶה. 37. Appearance מְרִאָה. 38. Daughter בִּת. 39. Sister אֲחֻוֹת. 40. Patriarch, father אֲבִי. 41. Captain, prince שָׂר. 42. Host צָבָא. 43. Family מִשְׁפָּחָה. 44. Ark אֲרוֹן. 45. Covenant בְּרִית. 46. Table לֶחֶם. 47. Stone אֶבֶן. 48. Rod, staff, מִטָּה.

#### 4. The Comparative.

Is expressed by prefixing בְּ to the word standing for the object with which comparison is made.

This people *is* stronger than we, and their sons more numerous than ours [than our sons]. The end of Job *was* blessed more than the beginning, and he greater than all the children of the East. What is sweeter than honey, and what is stronger than a lion? More precious is she than rubies. And it was greater the wisdom of Solomon than the wisdom of Egypt, and he was wiser than all men. He was more honourable than all the house of his father. Princes more, and more honourable than these.

The *Superlative* is expressed similarly by the *Positive*, with an article prefixed, or by Suffix.

Behold! the youngest is with our father this day. At the eldest he began, and at the youngest he finished. From the greatest of them to the least of them. The best of them is as a brier. My thousand is the poorest in Manasseh, and I am the least in my father's house. The fairest among women. A lion the strongest amongst beasts.

#### 5. The Numerals.

Seven sons and three daughters. In yet three days. The seven good kine, and the seven good ears, are seven years. Two witnesses and two wives. One heart and one way. One nation and one king-

dom. Three men, Job's three friends. Four horns, four carpenter. and four chariots. Five golden mice from the five lords of the Philistines. Five cubits its length, and six reeds its height. Eight tribes and nine camps. Ten years. Ten brethren. Seven women shall lay hold of one man. Ten men shall take hold of the skirt of a man a Jew. Josiah was eight years old when he began to reign [at his reigning], and he reigned thirty-one years. He lived an hundred and eighty-two years. There was a famine three years, year after year. His days were two hundred and five years. Abraham was seventy-five years old at his going forth from Haran, and ninety-nine years old when he received the covenant, and the days of the years of his life were an hundred years and seventy years and five years. In the six-hundredth year of Noah's life, in the second month, the seventeenth day of the month, the waters descended. In the second month, on the 27th day of the month, was the earth dried. The waters prevailed on the earth 150 days. The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. Twenty-five years old was he when he began to reign [at his reigning], and he reigned twenty-nine years. On the ninth *day* of [to] the month the famine prevailed. And in the fifth month on the seventh *day* of [to] the month, the king's servant came to Jerusalem.

### 6. *The He locale.*

Note.—When the ה locale is required for an expression consisting of a governing noun and genitive, it is appended to the former.

And he bowed himself toward the ground. And they fell before him on the ground. And they let down [caused to descend] every man his sack to the ground. And he came, and passed the night, and lay upon the ground. And they came to the land of Canaan. And he came to the land of the children of the east. And he fled to Tarshish. Three cities towards the rising of the sun. Go towards the wilderness of Damascus.

### 7. *The Relative Pronoun* אשר.

The oblique cases are made by a suffix or preposition with suffix, as, Dat. אשר-לו, to whom; Gen. אשר-פניו, whose face. This pronoun is almost always placed at a distance from the relative. The accusative of the relative is frequently expressed by אשר without any pronoun following.

Thine enemy whom [that] the Lord shall send [him]. A nation whose [that] tongue thou shalt not understand [his tongue]. The God of Israel under whose wings thou art come to trust [lit. that thou art come to trust under his wings]. The man on whose loins was the inkhorn [lit. that the inkhorn on his loins]. And he did according to all that the Lord commanded. The woman whom thou gavest with me. Chaff which the wind scattereth. The man whom the king shut up (אֶלֶּךָ). The oath which he sware. The man in whose hand the cup is found [lit. that is found the cup in his hand]. The tree whereof I commanded thee not to eat [lit. that I commanded thee not to eat of it]. The men of whom thou art afraid [that thou fearest from their face]. The God before whom I stand [that I stand to his face]. God whose I am, and whom I serve.

Note 1.—When the relative in English refers to the subject, it is often expressed in Hebrew by the article and the participle. Thus, The angel who redeemed me. They who rebel and transgress (אֲשֶׁר) against me. Every one that is left in thine house. That which is left of the flesh of the sacrifice. He it is who giveth thee strength. The men who seek thy life. The Lord who appeared unto him.

2. אֲשֶׁר is construed with אֵי, אֵימָה, to express, where, whither.

### *The Interrogative Pronoun מִי, מָה.*

What hast thou done? What is thy petition? He shall tell thee what shall be to the child. Who shall dwell in the mountain of thy holiness? Of whom shall I be afraid? Whom hast thou reproached? Whose ox have I taken, and whose ass have I taken? And whom have I defrauded? Of whose hand have I received a ransom? What was the manner of the man who went up to meet you? What *are* the cities which thou hast given me? What is this deed that ye have done? What wilt thou? [lit. what *is* to thee?] What have I to do with thee? [lit. what to me and thee?] What hast thou to do with peace? [what is to thee and peace?] Whereby shall I know? How many are the days of the years of thy life? Wherefore art thou angry? Wherefore should I kill thee?

### *Verbs.—Preterite of the various Conjugations.*

He said to the king's brother, Thou art come to the land of my inheritance. They spake one to another [a man to his fellow]. Ye have been in my father's house, and ye have done that which is right

[lit. the right] in your own eyes. Thou hast seen the land afar off, but hast not turned. The famine was heavy [כָּבֵד, Kal], and the hand of the Lord was heavy upon them, for their sin was heavy. They honoured me [כָּבֵד, Piel] with their lips, and their ears they made heavy [Hiph.] from hearing [מִשְׁמוֹעַ]. I was not honoured [Niphal] in the midst of them. Their fathers did eat the manna in the wilderness. The God of Jacob fed them [Hiph. caused them to eat] oil and honey. It was eaten [Niph.] in the holy place. Her gates were consumed [Pual] with fire. They were consumed like dry stubble. The men were satisfied [שָׂבַע, Kal] with bread. He satisfied [Piel] them in the morning with his mercy. He satisfied their soul in drought. The haughtiness of man was low [שָׁפַל, Kal]. Thou didst humble [Hiph.] his pride. His heart reached [נָגַע, Kal] to the heavens. The Lord smote him [Piel], and humbled the height of his walls, and brought them [Hiph. of נָגַע] to the ground. The land did not bear them [נָשָׂא, Kal]. They came every one whose heart stirred him up. Haman was exalted [Niph.]. The king advanced him [Piel] above his servants, and therefore he exalted himself [Hithpael]. Saul returned [שָׁבַע, Kal] to his place. Thou hast turned the captivity of Jacob. From their evil ways they did not turn. Thou hast brought again [Poel] Israel to his habitation. Jacob sent [שָׁלַח] messengers to his brother. He did not dismiss [Piel] the people. The men were sent away [Pual], and the city they set on fire [Piel]. I remember the kindness of thy youth. I know that thou fearest God.

*Infinitive.—Absolute and Construct.*

He spake unto us saying [אָמַר, Inf.], I brought you out [יָצֵא, Hiph.] from Egypt, to bring you in [Inf. Hiph. of בָּרָא] to the land which I swear [Niph. of שָׁבַע] to your fathers to give to them. But ye obeyed not my voice to walk in my commandments. I sent unto you the prophets, rising up early [Inf. ab. Hiph. of שָׁכַח] and sending. In the day that they did eat [lit. of their eating, Infin.] their eyes were opened. And when the living creatures went [lit. and in the going, Infin. Kal], the wheels went by them, and when the living creatures were lifted up [and in the being lifted up, Infin. Niph. of נָשָׂא] from the earth, the wheels were lifted up. He turned away [Hiph. of סָוֶה] his ear from hearing [Infin. with שָׁמַע] instruction. When Esau heard [Infin. with שָׁמַע] the words of his father, he cried with a great and exceeding bitter cry. I will surely hear his cry

[hearing, Infin. absol.]. When I cry [in my crying], answer me. The waters decreased continually [lit. were **הִיָּח**, going and decreasing, in Infin. abs. of **חָלַךְ** and **חָסַר**], they returned off the earth continually [lit. they returned, going and returning]. Abram journeyed going on still toward the south [lit. going and journeying]. And the man waxed great, and continually increased [and went going and being great] until he became very great. The trees went forth on a time [going they went forth] to anoint a king over them. Elijah went to shew himself [Infin. Niph.] to Ahab. Who shall abide the day of his coming? [Infin.], or who may stand when he appeareth? [Infin. Niph. of **רָאָה** with **אֵל**]. The writing of the decree which was given in Shushan to destroy them [Infin. Hiph. **שָׁמַר**], he gave him to shew it [Infin. Hiph.] unto her, and to declare unto her [Infin. Hiph. of **בָּגַד**], and to charge [Infin. Piel of **צָוָה**] upon her that she should go [Infin. Kal of **בָּרַח**] to the king, to make supplication [Infin. Hith. of **רִיבָן**], and to make request [Infin. Piel] from before him for her people.

### Future.

Note 1. This tense formerly called the Future, now *the Present*, or *the Imperfect*, is used to express the simple Future, the continuance of action, the present, some of the tenses of the Conjunctive.

I will send thee to Pharaoh, and bring thou forth my people. Who am I that I should go to Pharaoh? I know that the king of Egypt will not allow [Fut. Kal of **נָתַן**] you to go. Thus shalt thou speak to the children of Israel, I will bring you up [Fut. Hiph. of **עָלֶיךָ**] from Egypt. They shall not return thither. He shall have none to sit [lit. there shall not be to him one sitting] upon the throne of David. He shall not want a man [lit. there shall not be cut off [Fut. Niph. of **קָרַח**] a man to him] standing before me for ever. Deeds which ought not to be done [Fut. Niph. of **עָשָׂה**]. How can I do this great wickedness? We remember the fish which we did eat [Fut. Kal] for nothing. O that Ishmael might live before thee. Not by bread alone does man live, but by every outgoing of the mouth of the Lord does man live. He made known [Fut. Hiph.] his ways to Moses. Let the day perish wherein I was born. Then Joshua spake to the Lord in the day of the Lord's giving up the Amorite before Israel. He did so year by year. Forty years was I grieved with this generation.

2. The Preterite with **י**, is often used for the Future, in which case the tone is thrown forward if possible.



And ye shall put these my words upon your heart and upon your soul, and bind them for a sign upon your hand, and ye shall teach them your children. And thou shalt number unto thee seven sabbaths of years. And I will stretch out my hand and will smite Egypt with all my wonders. Hew thee two tables of stone, and I will write upon them. And it shall be when the Lord shall bring thee into the land of Canaan, so shalt thou serve the Lord.

8. The Future, with *Vau conversive*, is used for the Historic tense. The shortened form of the Future is used, if it exist.

And the Lord appeared to him, And he lifted up his eyes, and he saw, and he ran to meet them, and he bowed himself toward the ground. And he answered and said, Thou hast spoken well. And Jacob sent and called to Rachel and Leah. And the king arose and returned, and went and sat in the gate. And he lifted up his voice and wept.

4. The Future is used to express command and prohibition.

And God said, Let the earth bring forth the living creature after its kind. Speak unto Eleazar the priest, and let him lift up the censers out of the burning. Pray ye to the Lord your God, and let him take away from me only this death. Let my father arise and eat of my venison. Depart not hence, I pray thee, until I come to thee. Trust ye not to words of falsehood. Listen not to Hezekiah. Carry not a burden on the Sabbath day. Let not my blood fall to the ground. Into their counsel let not my soul enter.

5. The lengthened form of the first person of the Future, with  $\Pi$  paragogic added, is used to express the first person of the Imperative.

O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation : let us come before his presence with thanksgiving. Let us go down and confound there their speech. Let us arise, and let us go. Let us go, and let us serve other gods.

### *Imperative.*

The proper Imperative, as the Paradigm shows, is only for the Second Person.

Hear, O heavens, and give ear, O earth. Take fast hold of instruction : let not go. Keep thy heart with all diligence. Remove thy foot from evil. Go forth and look, ye daughters of Zion, upon the king. Awake, and sing, ye that dwell in the dust. Keep silence before me, O islands. Let us draw near to judgment. Come down and sit in the dust, O daughter of Babylon.

EXERCISES IN UNPOINTED HEBREW.

שופך דם האדם באדם דמו ישפך כי בצלם אלהים עשה את האדם:  
 וחאמין ביתוח ויחשבח לו צדקה: לא יסור שבט מיהודה ומחקה  
 מבין רגליו עד כי יבא שילה ולו יקחת עמים: נפש חבשר בדם  
 הוא ואני נתתיו לכם על המזבח לכפר על נפשותיכם כי הדם  
 הוא בנפש יכפר: וחיייתם לי קדשים כי קדוש אני יהוה: אלה  
 החקים וחמשפטים אשר תשמרון לעשות בארץ אשר נתן יהוה  
 אלהי אבותיך לך לרשתה כל הימים אשר אתם חיים על האדמה:  
 אדם ילוד אשה קצר ימים ושבע רגז: כצץ יצא וימל ויברח כצל  
 ולא יעמוד: וימי קלו מני רץ ברחו לא ראו טובה: ואני ידעתי  
 גאלי חי ואחרון על עפר יקום: ראשית חכמה יראת יהוה:  
 רבים אומרים מי יראנו טוב נסה עלינו אור פניך יהוה:

שני אנשים חיו בעיר אחת אחד עשיר ואחד ראש: לעשיר היה  
 צאן ובקר חרבה מאד: ולרש אין כל כי אם כבשה אחת קמנה אשר  
 קנה ויחיה ותגדל עמו ועם בניו יחדו מפתו תאכל ומכסו תשתח  
 ובחיקו תשכב ותחי לו כבת: ויבא הלך לאיש העשיר ויחמל  
 לקחת מצאנו ומבקריו לעשות לארח חבא לו ויקח את כבשת האיש  
 תראש ויעשה לאיש חבא אליו: ויחר אף דוד באיש מאד ויאמר אל  
 נתן חי יהוה כי בן מות האיש העשה זאת: ואת חכבשה ישלם  
 ארבעתים עקב אשר עשה את הדבר הזה ועל אשר לא חמל: ויאמר  
 נתן אל דוד אתה האיש:

למה רגשו גוים ולאמיכ יחנו ריק: יתיצבו מלכי ארץ ורוזנים  
 נוסדו יחד על יהוה ועל משיחו: ננתקה את מוסרותימו ונשליכת  
 ממנו עבתימו: יושב בשמים ישחק אדני ילעג למו: אז ידבר  
 אלימו באפו ובחרונו יבהלמו: ואני נסכתי מלכי על ציון הר קדשי:  
 אספרה אל חק יהוה אמר אלי בני אתה אני תיום ילדתיך: שאל  
 ממני ואתנה גוים נחלתך ואחזתך אפסי ארץ: תרעם בשבט ברזל  
 ככלי יוצר תנפפם: ועתה מלכים השכילו חוסרי שפמי ארץ:  
 עבדו את יהוה ביראה וגילו ברעדה: נשקו בר פן יאנקו ותאבדו  
 דרך כי יבער כמעט אפו אשרי כל חוסי בו:

ויהי דבר יהוה אל יונה בן אמתי לאמר: קום לך אל נינוה העיר  
 הגדולה וקרא עליה כי עלתה רעתם לפני: ויקם יונה לברח

תרשישה מלפני יהוה וירד יפו וימצא אניה באח תרשיש ויתן שכרה וירד בח לבוא עמהם תרשישה מלפני יהוה : ויהוה הטיל רוח גדולה אל הים ויהי סער גדול בים והאניה חשבה לחשבר : וייראו המלחים ויצעקו איש אל אלהיו ויטילו את הכלים אשר באניה אל הים לחקל מעליהם ויונה ירד אל ירכתי הספינה וישכב וירדם : ויקרב אליו רב החבל ויאמר לו מה לך נרדם קום קרא אל אלהיך אולי יתעשת האלהים לנו ולא נאבד : ויאמרו איש אל רעהו לכו ונפילת גורלות ונדעה בשלמי חרעה הזאת לנו ויפלו גורלות ויפל הגורל על יונה : ויאמרו אליו חנידה נא לנו באשר למי חרעה הזאת לנו מה מלאכתך ומאין תבוא מה ארצך ואי מזה עם אתה : ויאמר אליהם עברי אנכי ואת יהוה אלהי השמים אני ירא אשר עשה את הים ואת היבשה : וייראו האנשים יראה גדולה ויאמרו אליו מה זאת עשית כי ידעו האנשים כי מלפני יהוה הוא ברח כי חניד להם : ויאמרו אליו מה נעשה לך וישתק הים מעלינו כי הים חולך וסער : ויאמר אליהם שאוני ותטילני אל הים וישתק הים מעליכם כי יודע אני כי בשלי חסער הגדול הזה עליכם : ויחתרו האנשים לחשיב אל חיבשה ולא יכלו כי הים חולך וסער עליהם : ויקראו אל יהוה ויאמרו אנה יהוה אל נא נאבדה בנפש האיש הזה ואל תתן עלינו דם נקיא כי אתה יהוה כאשר חפצת עשית : וישאו את יונה ויטלהו אל הים ויעמד הים מזעפו : וייראו האנשים יראה גדולה את יהוה ויזבחו זבח ליהוה וידרו נדרים :

APPENDIX I.—ALPHABETS.

Hebrew.	Samaritan.	Rabbinic.	SYRIAC.				ARABIC.			
			Name.	Begin-ning.	Middle.	End of words.	Name.	Begin-ning.	Middle.	End of words.
א	Ⲁ	א	Olaph	Ⲁ	Ⲁ	—	Elif	ا	ا	ا
ב	Ⲃ	ב	Beth	Ⲃ	Ⲃ	Ⲃ	Be	ب	ب	ب
ג	Ⲅ	ג	Gomal	Ⲅ	Ⲅ	Ⲅ	Sjim	ج	ج	ج
ד	Ⲇ	ד	Dolath	Ⲇ	Ⲇ	—	{ Dal	د	د	د
ה	Ⲉ	ה	He	Ⲉ	Ⲉ	—	{ Dsal	ذ	ذ	ذ
ו	Ⲋ	ו	Vau	Ⲋ	Ⲋ	—	He	ه	ه	ه
ז	Ⲍ	ז	Zain	Ⲍ	Ⲍ	—	Waw	و	و	و
ח	Ⲏ	ח	Hheth	Ⲏ	Ⲏ	—	Ze	ز	ز	ز
ט	Ⲑ	ט	Teth	Ⲑ	Ⲑ	—	{ Hha	ح	ح	ح
י	Ⲓ	י	Yud	Ⲓ	Ⲓ	—	{ Kha	خ	خ	خ
כ	Ⲕ	כ	Koph	Ⲕ	Ⲕ	—	{ Ta	ط	ط	ط
ל	Ⲗ	ל	Lomlad	Ⲗ	Ⲗ	—	{ Tha	ظ	ظ	ظ
מ	Ⲙ	מ	Mim	Ⲙ	Ⲙ	—	Ye	ي	ي	ي
נ	Ⲛ	נ	Nun	Ⲛ	Ⲛ	—	Keph	ك	ك	ك
ס	Ⲝ	ס	Semcath	Ⲝ	Ⲝ	—	Lam	ل	ل	ل
ע	Ⲟ	ע	Ee	Ⲟ	Ⲟ	—	Mim	م	م	م
פ	Ⲡ	פ	Pe	Ⲡ	Ⲡ	—	Nun	ن	ن	ن
צ	Ⲣ	צ	Tzode	Ⲣ	Ⲣ	—	Does not occur.			
ק	Ⲥ	ק	Kuph	Ⲥ	Ⲥ	—	{ Hain	ه	ه	ه
ר	Ⲧ	ר	Rish	Ⲧ	Ⲧ	—	Phe	ف	ف	ف
ש	Ⲩ	ש	Shin	Ⲩ	Ⲩ	—	Zad	ظ	ظ	ظ
ת	Ⲫ	ת	Thau	Ⲫ	Ⲫ	—	Dthad	ظ	ظ	ظ
			Wanting in Syriac.				Kaph	ق	ق	ق
							Re	ر	ر	ر
							Sin	س	س	س
							Shin	ش	ش	ش
							{ Th	ث	ث	ث
							{ The	ظ	ظ	ظ

SYRIAC VOWELS.		ARABIC VOWELS.	
Pethocho	ܐ or ܐ = Alpha.	Fatha	َ = a, ă.
Revotso	ܝ or ܝ Epsilon.	Kesre	ِ = i, e.
Chevothso	ܘ or ܘ Iota.	Damma	ُ = o, u.
Zekofso	ܐ or ܐ Omicron.		
Etsotso	ܐ or ܐ Upsilon.		

## APPENDIX II.

## OF NOUNS FOR DECLENSION.

1. *First Formation.*

לְהַב זַעַם דָּשָׁא דְמַעַח . דְּמַע אֲשַׁפָּה אֶלֶף . עוֹלָה עוֹלָה פְסָלָה  
 קָסָל . פָּרָם מְדָמָה מְדָם פְּרָחָה פְּרָחָה עֲלָמָה עֲלָם חֲסָמָה חֲסָמָה  
 חֲזָמָה חֲזָמָה חֲלָמָה חֲלָמָה חֲכָמָה חֲכָמָה חֲכָמָה חֲכָמָה \* . מְדָמָה מְדָמָה  
 עֲשָׂה טַחְרָה טַחְרָה חֲפָשָׁה חֲפָשָׁה זָהָר מְדָה בְּנָה בָּן \* . שָׂרָשׁ עֲשָׂקָה  
 צִידָה צִיד חֵיל בֵּית . צָלָה צָל צָר חֲצִי חֲלִיָּה חֲלִי . חֲנָנִי שְׁוֹא  
 שִׁיבָה אֲשִׁיחַ צָלִי שְׁפִי רַעֲיָה פָּלִי .

2. *Second Formation and those similarly Declined.*

דָּאָחָה אֲנָחָה אֲשָׁם לְבָן יָבֵשׁ . חֲרִיב . אֲשָׁם . נָבָל . לָקוּ יָתוֹם  
 גְּבוּהָ אַחֲזִיר . שְׁנִרְפָּה . נְחֻכָּה . פְּתִיב . בְּתוּלָה . אֲנִישׁ . קְרֹב  
 מְתוּקָה . סְבִיב . קְרוּצָה . גְּדִיב . מְשִׁיחַ . שְׁבוּעָה מְצוּאָה . שְׁנָא  
 צָמָא . קָפָא . צָבָא . חֲטָא . שְׁנִיא . מְרִי . דְּנָה . בְּלָה גְלוּי .

3. *Unchangeable First Syllable.*

מְסָמוֹן . מְשָׂא . סוּבָא . שוּמָר . שוּמָט . תוּלַע . תְּמָרָר . מְגָפָה  
 מְבָקָה . בְּחָלָה . פְּחָשׁ . חֲטָא . גְּנָב . אֲכָר . עֲצָבוֹן . גְּלִיוֹן  
 שְׁלָחוֹן . בְּנִיגָן . בְּחָמָה .

4. *Nouns in י .*

מְדָמוֹנִי . שְׁמָמָלִי . מְצָרִי . עֲבָרִי עֲשִׂירִי

# APPENDIX III.

## ACCENTUATION.

It has been observed, §. 12, that the accents not only mark the Tone syllable, but likewise exhibit in the most delicate and accurate manner, the logical relation of words one to another, and to the whole sentence. In this respect then, not now to speak of their use as musical notes, or to mark the rhythm, they are of the greatest importance. To explain the principles of consecution fully would require a volume. But enough may be said here to awaken the attention and prepare the mind of the student for a more complete consideration of the subject.

The accents are divided into Disjunctives and Conjunctives. The first separate, the second join the word, to which they are attached, to that which follows, as, e. g., the noun and its genitive, the nominative and the verb, and others similarly related. In prose the three principal disjunctive accents are—

Silluk,                      Athnach,                      Segolta.

In Poetry—

Silluk,                      Athnach,                      Merca Mahpachatum.

Silluk terminates the verse, and separates it from that which follows, and is found in every verse. Athnach is introduced to divide the verse, if the sense require it; if, on account of the length, a third great division be required, Segolta; in poetry, Merca Mahpachatum is used for the purpose; thus—

JOSH. xv. 20.

זֹאת נַחֲלַת מִנְחָה בְּנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם :

"This is the inheritance of the children of Judah according to their families," is only one proposition, and therefore requires no division, and so

PSALM xxxviii. 1.

מִזְמוֹר לְדָוִד ? חֲזָקִיר :

"A Psalm of David to remind." Again—

EXOD. x. 20.

וַיַּחֲזֶק יִתְרוֹ אֶת־לֵב פַּרְעֹה | וְלֹא שָׁלַח אֶת־בְּנֵי יִשְׂרָאֵל :

"And the Lord hardened the heart of Pharaoh : and he did not let the people go."

And again—

PSALM i. 6.

קִרְיֹתַי יְהוָה גָּדֹל צִדְקָתוֹ וְדָרְךְ וְשִׁפְתָיו תִּמְלֹךְ :

And—

PSALM iv. 7.

רָעִים אֲמָרִים קִרְיֹתַי טוֹב נְסֻח־עֲלֵינוּ אִוֵּר פָּנִינוּ יְהוָה :

as plainly contain two propositions; the division is accordingly marked.

Again in the following verses there is the threefold division—

ISAIAH lviii. 6.

הֲלֵא זֶה צִוּם אֲבָחֶרְהוּ | פֶּהֶל חֲרָצוֹת לְשַׁע הַקֶּר אֲנָרוֹת  
מוֹטָה | וְשִׁלַּח רְצוּצִים חֲקָשִׁים וְכֹל-מוֹטָה תִּנְתְּקוּ :

The use of Zakeph Katon in subdividing the members, so in Prov. i. 22, the use of Merca Mahpachatum is still more apparent.

עֲרִמְתִּי וּפְתִיחַ תִּתְחַבֵּב פְּתִי | וְלֹצִים לָצוֹן חֲמָדִי לָהֶם | וְיִקְסִילוּם  
יִשְׁמְרֵנָה עַתָּה :

The method of sub-division is very plainly exhibited in many of the verses of Deut. xxxii.

The use of the subordinate dividers is as regular as that of the greater.

The Conjunctive accents cannot be used indiscriminately, but belong to certain distinctives. Thus—

### *In Prose.*

1. *Merca* serves Silluk, Tiphcha, Zarka, Pashta, Tvir, and Munach with Psik.

2. *Munach* serves Athnach, Segolta, Zakeph Katon, Rvia, Zarka, Pazer, Tlisha G., Double Geresh, and Munach, when by position it has distinctive power.

3. *Mahpach* serves Pashta.

4. *Darga* serves Tvir and Munach.

5. *Kadma* serves Geresh, and the least sub-distinctives.

6. *Tlisha ktannah* serves Kadma, when by position it has distinctive power.

7. *Yerach* serves Karne Pharah.

Some Distinctives admit neither Conjunctive nor Sub-distinctive, as, 1. Sakeph Gadol; 2. Yethiv; 3. Shalsheleth.

### *In Metrical Accentuation.*

1. *Merca* serves Silluk, Merca Mahpachatum, Athnach, Rvia with Geresh, Simple Rvia.





The following table may serve as a specimen of the consecution in the Metrical books :—

Distinct. summus.	Conjunctive.		Distinct. ordinar.	Minim. extraord.	Distinct. minor.	Distinct. magn.	Distinct. major.
	Ordin.	Extraord.					
⋮ —	— —	— <sup>2</sup> —	— — <sup>4</sup>	— <sup>2</sup> — <sup>2</sup>	— <sup>2</sup>	— <sup>2</sup>	— <sup>4</sup>
— <sup>4</sup>	— <sup>4</sup>	— <sup>4</sup> —			— <sup>2</sup> —	— <sup>2</sup> — <sup>2</sup>	— <sup>4</sup>
— <sup>2</sup>	— <sup>2</sup> —	— <sup>2</sup> — <sup>2</sup>	— <sup>2</sup> — <sup>2</sup>	— <sup>2</sup> — <sup>2</sup> — <sup>2</sup>	— <sup>2</sup>	— <sup>2</sup> — <sup>2</sup>	— <sup>4</sup>

### ERRATA.

Page 2, for Hhirik read Hhirek.

Page 12, for חֲזָקָה read חֲזָקָה.

חֲזָקָה

חֲזָקָה.

